

CHRISTIAN CENTURY



THE Central Christian Church, Anderson, Ind., where one of the greatest revivals ever held in this country, by any one church, is now in progress. Scoville and Smith, in a great meeting with the pastor T. W. Grafton, report 960 additions to date. The local paper, "The Anderson News," says of the meeting: "Not in the history of Anderson, or of the United States, has any one held such a revival as the one now in progress conducted by Mr. Charles Reign Scoville at the Central Christian Church. Only one in history surpasses it. That was Simon Peter's revival on the day of Pentecost. Mr. Scoville came a stranger, but is now known to every Andersonian. He has doubled the membership of the already large congregation—making a total membership of over seventeen hundred. He has commanded the esteem and respect—by his fairness of statement—of all people, regardless of church or creed,—except a few jealous preachers. He has wrung the bells of the conscience of this community with light and logic; with truth and tact; with fact and figures; and with right and religion. This is absolutely evident from the crowds, conversions and general talk. Everywhere you go, the revival is talked of, and the general consensus of opinion is that it has been very beneficial for the community. He will leave a strong, large, enthusiastic congregation in the Christian Church."

The Christian Century

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MINISTERIAL MEETING.

Southern Illinois.

The annual meeting of the Christian
Ministerial Association of Southern Il-
linois (7th and 8th districts) will be held
at Albion, Edwards county, Tuesday
evening to Thursday evening, May 8 to
10, 1906.

An unusually strong program is in
course of preparation. This program will
be published at an early date. At least
two of our strongest representative
brethren from outside these districts will
give addresses. It is earnestly desired
that each minister in southern Illinois
will plan to be at every session of this
meeting. Brethren, we want you to come
early and stay late. We advise you now
you cannot afford to miss a single course
of the feast that is being prepared for
you.

Communications have been sent to
each minister of the district whose name
appears in the state year book. Breth-
ren who have recently moved into the
district are requested to forward their
names and addresses at once.

CASPAR C. GARRIGUES, Sec.-Treas.,
Albion, Ill.

CLINTON DISTRICT TO THE FRONT!

The Clinton District Board met at But-
ler, Mo., Feb. 15th, and the following res-
olution was passed:

That each minister in the District be and
is hereby requested to hold at least one meet-
ing as District work. Meeting to be held be-

fore the next convention. And all offerings
taken to be turned into the district treasury
as funds for further work in the District.

A request is also made of all workers in
the District to report all points in the Dis-
trict where missionary work is needed to the
President at once.

Dear fellow worker, let us lay hold of
this work vigorously, and do our best to
build up the work in the district.

H. JAS. CROCKETT, Pres.,

W. W. BURK, Vice-Pres.

W. A. FITE, Vice-Pres.

R. A. BLALOCK, Sec'y.

AN OPEN LETTER TO THE CHURCHES.

41 W. 119th street.

New York, February 1, 1906.

Dear Brethren:

For the sake of the hundreds of dis-
ciples living in New York City, unattach-
ed to our churches, and who are not
only being lost to our brotherhood, but
are rapidly being lost to the cause of
Christ, I am endeavoring to arouse your
sympathy and enlist your help. Are you
interested in them? Are you willing to
help save them?

No one who is unfamiliar, by actual
experience here, knows the seriousness
of this problem. A steady stream of im-
migration is steadily flowing into our
city from the middle west, where our
people are strong. There are many dis-
ciples among them. They come from
the cities, the towns, the country. They
are active members in the church at
home. They are in a strange city. The
new conditions are of absorbing interest.
No one knows them or cares for them.
They are uncertain of their residence
here. They do not know the location of
our churches or how to find them. For
a time many drift about religiously,
gradually losing interest and finally sink-
ing into the great church-forsaking,
Christ-forgetting multitude of our great
city.

Seldom does one such come to with-
out the knowledge of some pastor or
member of one of our churches. For a
while, at least, they are in touch with
the "home folks." Here is our oppor-
tunity. If those who know such, would
send the name and address to one of our
pastors in New York, many could be
rescued to our cause and many more
kept from drifting.

The occasion of this appeal just at this
time is this: Bro. Chas. Reign Scoville
will hold a meeting for the Lenox Ave-
nue Union Church of the Disciples, 41
W. 119th street in March. His name is
known to all our people. Disciples living
here and out of touch with our churches
would be glad to hear him if they knew
of his coming. We have no means of
reaching them with this news. Unless
they learn from home that he is to be
here, many will never know it.

My request is this: Will those who
read this, pastors and brethren, who
know of disciples coming to New York or
who are now living in the city, write to
such friends telling them of the meet-
ing, and giving them the name and ad-
dress of our church, and then send us
the names and addresses, so we may call
upon them and invite them, we may in-
terest and save many in this meeting
alone.

Brethren, will you help us? We ap-
peal most earnestly for your aid in this
most important work.

Yours in Christ,

J. P. Lichtenberger.

The Christian Century

Vol. XXIII.

CHICAGO, ILL., FEBRUARY 22, 1906.

No. 7.

EVENTS OF THE WEEK

France wants to have exclusive police power in Morocco, and Germany wants her well out of it. It is, therefore, the same old story, and as we stated last week, the

conference at Algeiras is at a deadlock over this. The trouble the government encountered at home, taking its inventory of church possessions, is being obviated by sending their emissaries to the churches at 6 o'clock, before the devotees are awake. In this way mobs were avoided last week. Locksmiths and experts had to be called to open the safe at the church of the Madeline and firemen to break in the doors of St. Eustache. The chamber of deputies proceeded with the budget debates, and discussed the workmen's pension bill, some desiring to pension all workmen, including farm hands.

Battles to-day are being fought in the marts and markets. The nations are

jostling one another in the highways of commerce. For instance, representations from influential circles in England urge Canadian ministers to make the minimum tariff sufficiently high to reduce the volume of U. S. importations, and at the same time increase the British preference; but this must be done with great care, or it will precipitate a reciprocity arrangement with this country, by way of correction. The articles chiefly affected are brass and its manufactured products, rope, cordage and twine, cottons and cotton manufactures. Raw cotton from the United States goes into Canada free, but in this, of course, England is not a competitor. In drugs and chemicals we have practically a monopoly, and are beginning to get a foothold in earthenware and glassware. A careful revision of the Canadian tariff laws would turn the trade to England, and affect disastrously our interests.

Our readers will be interested to know that the papers are reporting great

crowds at the Torrey-Alexander revivals in Philadelphia. On the opening day over 12,000

are said to have tried to get into the armory, a place which seats 6,000, and a large police force was necessary to prevent accidents. Philadelphia papers compare the demonstration to that at the time Whitefield visited the city, two hundred years ago. An editorial in a Chicago daily says, "It would be unsafe to predict how many converts the evangelists will make, or how many will adhere to their faith after the excitement and enthusiasm have died away, but if they shall succeed in making fifty, or even five persons better men and women, their labor will not have been in vain. On the other hand, if they should succeed in making a large number of converts, their success would promote the social, moral, political and commercial interests of that city."

The editorial closes with the hope that the revivalists will return to Chicago, and convert some of our criminals, of high or low degree.

On Thursday there was a meeting in New York between the miners and the operators in which the spirit of conciliation seemed to reign. They are endeavoring to fix

a working agreement to go into effect on April 1st, when the award of the anthracite strike commission expires. The bluntness and aloofness of the Indianapolis meeting had disappeared, and if the present attitude prevails, the crisis will be passed, and consumers will not be ground with strike prices for fuel. At their first meeting in New York the miners' demands were referred to a committee of seven from each side, to report back to the joint conference. Their first report is not looked for for several days, and it will probably be referred again, so that the weeks intervening between now and April 1st are none too long to reach an amicable settlement. War in industry, like war among nations, or strife among individuals, is a sign of weakness, ignorance and barbarism. Surely there is enough intelligence among operators and miners to avoid war. During the week Patrick Dolan, one of the lesser lights in the union, made a savage attack on John Mitchell, claiming that his advice and leadership had resulted disastrously. Mr. Mitchell accused him of falsifying.

Two events significant of a change in thought and practice in the nation belong

The People Triumph.

on the week's calendar—the enactment of a two-cent-a-mile passenger rate for Ohio railways, and the passing of an 85-cent gas ordinance in Chicago over the mayor's veto. The time was when the bare proposal of such legislation would be denounced as "populistic," or by the most indiscriminating and ignorant defenders of the existing industrial order, in one breath, as "socialistic and anarchistic." But no law has been so popular in Ohio, no attempted legislation has approached nearer to unanimity. The railways talk loud as to what they will do in retaliation, but Ohio people can be trusted to deal with this immense and exploiting monopoly on a basis of fairness and with ideal firmness. Mayor Dunne vetoed the 85-cent gas ordinance on the ground that it ought to be 75 cents. The present rate is \$1.00.

A splendid triumph for justice was the decision of the Supreme Court that the Chicago Telephone Company is obliged to

Another Tyranny Rebuked. abide by the rates set out in the ordinance under which it works. The tribunal has decided that said Company has been a

common extortioner for years; that it has persistently violated the ordinances; that it has disregarded the rights of the city and of its customers; and that it has had no respect for its contract obligations! The public has lodged these accusations against that illustrious corporation for years, and now the Supreme Court says they are true! The tyrannous methods and extortion of the corporation for sixteen years are due in chief to public apathy. The customers should have read the riot act at the first transgression. But gradually the people are learning who are masters, and who are servants. Certainly a corporation, which depends upon legislation for its breath of life, is not master, whether it be a telephone, a railway, a gas, a mining, or a trolley company. No more are our legislators masters. They are our servants, and if they do not obey the will of the people they should be called to book with earnestness and dispatch.

By the help of the metropolitan dailies and the gossip-mongers, the marriage of

Briefs. Miss Alice Roosevelt and Nicholas Longworth was consummated last week.—The

lower house of the Iowa legislature passed a bill doing away with dangerous and annoying explosives in celebrating the Fourth. Next!—Failure of the Bank of America in Chicago shows F. M. Creelman and others as semi-criminal financiers.—Foes of the railway rate bill are fighting hard.—Senate passes gladly the pernicious ship subsidy bill. Now let us subsidize the wheelbarrows and farm wagons.—J. Ogden Armour testifies at beef trust inquiry as to immunity of packers.—Missionaries from the Congo visit America to bear information of the atrocities committed by King Leopold's government.

Not for many years has the opening of the British Parliament excited as much interest as this one.

New Parliament Astir. The changes wrought by the general elections we have already

commented on. To the new members, especially the laborites, everything has the charm of novelty. They regard themselves as the pioneers of a new era in government. And the old members themselves must feel that a sort of new political heaven and earth has begun. The unionists sit on the left of the chair in sadly diminished numbers, while the radicals on the right could not find room for half their number. There is no good reason why the labor representatives should not be as well read, as adroit, as capable, as their rich and more favored colleagues, at least in time. Experience will teach them, and if they have the wisdom to maintain sobriety and industry, we may indeed look for a new England across the Atlantic, as well as on this side.

EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

THE CONGRESS PROGRAM

The complete program of the Congress of the Disciples will be published next week. The delays incident to illness on the part of those having it in charge, and the change of place from Cincinnati to Indianapolis, account somewhat for its late appearance. Only a few details remain to be perfected. It promises to be the most interesting program in the history of these gatherings. The change from Cincinnati was made to permit Butler College to celebrate its fiftieth anniversary in connection with the Congress. To this the Cincinnati committee fully consented.

The sessions will be held at Indianapolis April 25-27. Some of them will be held at Butler College, but most of them at the Central Church. The first session, the forenoon, will be devoted to a devotional address and conference. This should be one of the most helpful of the meetings. In the afternoon an educational session will be held, under the auspices of the colleges and the educational society. In the evening the first of two important meetings will be held to consider the question of union with the Baptists. The theme is "The Relation of Baptism to the Remission of Sins," and it will be discussed by President E. Y. Mullins, of the Louisville Baptist Seminary, and W. F. Richardson, for the Disciples. The next morning will be devoted to the subject "Union Between Baptists and Disciples," with papers by J. J. Haley and Dr. Henry F. Colby, of Dayton, O., for many years one of the leading Baptist ministers in the west.

The afternoon theme will be "Practicable Measures for the Disciples in the Promotion of Christian Union." W. B. Craig and G. A. Campbell will present papers.

In the evening the anniversary program of Butler College will be presented, after a banquet. A delightful evening is anticipated.

The three sessions of the closing day will be both practical and inspirational. In the morning "Religious Life in the Light of Modern Psychology" will be discussed by Professor Ames, of Chicago, and Professor Corey, of Hiram. The afternoon will be devoted to "The Reorganization of Religious Education," with papers by A. W. Taylor and G. A. Miller, and in the evening "The Elements of a True Evangelism" will be treated by W. J. Wright, H. O. Breeden and others.

It is intended that ample time shall be afforded for the discussions. For this reason the number of speakers provided for each session is less than formerly. The churches in Indianapolis will provide ample entertainment. The date of the Congress should be set down in the calendar of every Disciple who can possibly attend.

H. L. W.

THE COMING REVIVAL

When R. A. Torrey returned from his campaign in England, he had something to say about a great revival which in his judgment is soon to sweep over this country. The Christian-Evangelist of February 8th utters a discriminating word on the question "Is a Revival Coming?" Our contemporary thinks there is no doubt much to indicate that a revival is near at hand, but raises the question, "If the Church be worldly minded, faith-

less, indifferent, how can God use it in the conversion of men?" Pleasure-loving, money-making church members, the editor declares, must be called to "a searching self-examination and to repentance." That is excellent, but will they heed the call? Besides, is it not possible to preach an emasculated gospel with unction and fervor, employ magnetic men to manipulate the crowds, and greatly increase the number of professed Christians, even under the unfavorable conditions mentioned?

This has been done in the past, and the religious papers rejoiced in such harvests of wind. Much of the preaching we hear from pulpits of all denominations is neither "stern" nor "prophetic." John the Baptist has been beheaded! There are such voices, to be sure, but the majority of preachers are keeping their more or less intricate church machinery cleaned and oiled, and watching the wheels go round. Precisely the same tests of ministerial efficiency are applied that we find in a purely business enterprise. The manager of a store who did not attract a large number of customers, and sell large quantities of goods at good prices, would soon be dismissed. The "drawing" preacher, the man with the crowds, the man with the full contribution basket, is flattered and courted and promoted. He is a "success." Are we writing in terms of exaggeration? We think not.

But we venture to say that, nevertheless, the time has come when only a few communities will a milk-and-water, lax-and-lavender, other-worldly gospel win. Preaching must bear upon daily life. Conduct must square with creed. The Gospel must be applied. We want no more of a dummy Christ. Multiply without limit your revival machinery; pray for the Spirit; invoke the power of suggestion; sing vapid and sentimental songs, and by all trick and artifice entrap, if you will, the multitude, but your revival will be a stubble fire, and the number of the regenerate will be few indeed, even though the already padded church rolls are swelled by the process.

Not until men learn that Christianity is natural manhood, pure and upright, true and just, will there be a type of religion sufficiently robust to make genuine converts. The age is hungry for righteousness. Precisely that is the religious man's commodity, and the religious man is numerous and influential enough to introduce it into trade and industry, and push its reign in counting room and market, until "holiness unto the Lord" shall be inscribed upon the bells of the dray horses—but is he doing it? Take, for example, the awful menace of the miners' strike, which is more than a possibility April 1st. Over half a million miners will be idle. Other laborers associated will be thrown out of employment, until more than a million loiter in the market places—one-sixteenth the adult male population. What will the Christian men on either side do and say? Will Mr. Baer, of the Reading Railway, utter another saintly sentiment on the trust committed to him and his colleagues—the coal and railway barons—by a discriminating divine Providence?

Where is the Church, where the ministry, with enough of virile manhood to

grapple with such a situation? Where? But this is only one out of many cases in point. Once in a while we find a man like the late Marshall Field, who refuses to advertise on Sunday. His religion goes that far. But his religion does not inspire him to inquire into the economic conditions by which he heaps up a hundred million dollars in a brief lifetime, nor what must be the moral sign attached to such a store of wealth. Such Sunday observance, when brought into sharp contrast with the fundamental questions involved at other points, is the emptiest Pharisaism.

As the editor says: "Judgment must begin in the house of God," but the judge must go farther than to arraign a few idle women for card playing and theater-going. "An aggressive campaign for righteousness" is the instant, deplorable need. But will the Church's vested interests tolerate it? Will the contribution box stand for it?

F. G. T.

CENTENNIAL IDEALS

This issue of the Christian Century contains two very important communications to which we have given prominent positions under the above caption. Ideas rule the world and noble ideals are always uplifting and inspiring. The aim of the Christian Woman's Board of Missions, as outlined by Mrs. Ida W. Harrison, is characteristic of the great missionary organization which she so worthily represents as Centennial Secretary. Our noble women always aim high, but they never overreach their ability. With the highest ideals they ever keep within the attainable. The One Hundred Thousand Dollars is to be sought from women "entirely outside our auxiliaries." This means that only one Christian woman in five must be interested to make a one dollar offering to secure this Centennial fund. The Christian Century not only heartily commends this noble aim, which is certainly attainable, to the Christian women who read its pages; but we will gladly receive and forward to the Christian Woman's Board of Missions all amounts from one dollar to one hundred dollars sent to this office for that specific fund.

If we aim high and achieve our ideals for the Centennial, we must advance upon our knees. Even more important than raising a special fund of one hundred thousand dollars or even a million dollars is the spirit of prayer and humility. A season of prayer as suggested by President Rowleson, of Hiram College, is especially appropriate at this time. We need to get closer to the heart-side of God and feel a deeper and more genuine sympathy for each other in accomplishing the great work whereunto God has called us. If preachers would pray together more, they would criticize each other less. If Christians would pray more they would criticize preachers less.

If our great brotherhood is to be the John the Baptist, crying in the wilderness of doubt and despair, which denominational differences and sectarian separateness have engendered, a reunited Kingdom of God is at hand. Each one of us composing this great brotherhood must possess both the heroism and the humility of the forerunner of our divine

Lord and Master. Christian heroism, as well as Christian humility, is the child of prayer. We would do well to gather in groups throughout our entire brotherhood and spend whole weeks in prayer that we may be emptied of self and receive a great pentacostal blessing.

As Cato closed all his speeches with delendaest Carthago, so we must close all our editorials this month with, "Remember the March Offering." Devotion to the present duty is our best preparation for the greater things God has in store for us.

C. A. Y.

Editorial Notes

Mr. John Willis Baer, well known as the former secretary of the United So-

ciety of Christian Endeavor, and later assistant secretary of the Presbyterian Board of Home Missions, has accepted the presidency of Occidental College at Los Angeles, Cal. This is a rapidly developing institution of the Presbyterian church. Mr. Baer's reasons for the change are his desire to devote more time to his home, and in response to the advice of his physicians, who advise a life spent less in travel than the one he has lived for many years.

It is not enough that a minister is an advocate of missions. If he would have influence with the people he serves he must give as well as talk. George Darle, of saintly memory, used to say that he gave as much himself as he asked any member to give. His course was a

ringing challenge to others to do their duty.

If your life seems empty and uninspiring it means that you have not yet realized God's purpose for you and in you. "Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and the loftier your purpose is the more sure you will be to make the world richer with every enrichment of yourself."

It has been well said that the extension of the gospel is hindered not so much by the wickedness but by the littleness of men.

"Our burdens, however heavy, become light when borne with a cheerful mind and heart."

TALKS ON FIRST PRINCIPLES

The Place of the Bible in Christianity

J. J. Haley

The expression "First Principles" in Disciple phraseology points to the elements of the gospel or the conditions of salvation, such as faith, repentance, baptism, forgiveness of sins, the gift of the Holy Spirit, and everlasting life. As these elemental features of the great redemption find their roots in Christ, and have no meaning apart from Him, and must justify themselves in the light of Holy Scripture, our fundamental teaching concerning Christ and the Bible must be included in the phrase "First Principles." In fact, we must correctly interpret these and other divine elements before we are prepared to understand the human side of the way of salvation.

It is a matter of no small satisfaction that modern biblical criticism has confirmed and reinforced, in a remarkable way, the Disciple position concerning Christ, set forth in the first article of this series. The scientific criticism of the Scriptures may or may not have given us a new Bible and a better one, but it has certainly given us a new interest in Christ, which in the end must redound to the glory of the Scriptures. This critical agitation has focalized the mind of Christendom on the historic Christ as the center of revelation and the founder of the Kingdom of God. Whatever may have been its purpose it has had the effect of producing a more striking emphasis on the person of Christ. Since the appearance of Strause's *Life of Jesus*, the works of Baur and the Tubingen School, the earth has been flooded with a literature on the life and person of Jesus, so fresh, so virile, so remarkable, so unparalleled in the history of the founders of religions as to have created already a new Christology that is carrying everything before it, in reality, the Christology for which the Disciples have been contending for nearly a century. As a direct consequence of this fresh and mighty accent laid upon the personality of Jesus, the Church is beginning to marshal its forces around the central fact and figure of history, the adorable person of our Divine Redeemer.

The central significance and place of the Bible lies in the fact that it brings to us a revelation of Christ and an inspired

history of the Kingdom of God. Protestant churches, in theory at least, have always regarded the Scriptures of the Old and New Testaments as constituting the only sufficient and authoritative rule of faith and practice, the principal source of our spiritual knowledge and edification. Chillingworth said: "The Bible and the Bible alone, the religion of Protestants," over against the doctrine, the church and the church alone the religion of Romanists. When Martin Luther was cited before the Church of Rome for teaching heresy, he said: "I neither can nor dare retract unless convinced by reason and Scripture." John Calvin declared that the "dependence of the Bible's authority on the judgment of the church is an impious fiction." Robertson, the church historian, lamented the condition of Protestant churches in his time, because they could not or would not study the Word of God for more light, but stopped at Calvin. Those divines who met in Westminster Abbey in the 17th century, and who for piety and learning have long maintained a high reputation amongst Protestants, declared that "the infallible rule of interpretation of Scripture is the Scripture itself," and that "in all controversies of religion the Church is finally to appeal unto them." And one Jesus of Nazareth, who may be regarded as good authority in all matters of faith and morals, when taken to task by the theological doctors of his time, for alleged heretical teaching, and a disregard of the creed and ritual of the Church, repudiated with considerable emphasis "the traditions of the elders," appealed from them to Scripture, and declared that by the substitution of ecclesiastical rules and creeds they had "made void the commandments of God." Finally Paul of Tarsus, who is generally esteemed a pretty safe guide in such matters, declares that "all Scripture given by inspiration of God is profitable for doctrine for reproof, for correction, for instruction in righteousness that the man of God may be perfect and thoroughly furnished unto all good works," while Peter, another good authority on the sub-

ject, completes the divine testimony in the wholesome declaration, "If any man speak let him speak as the oracles of God."

Although the Protestant churches, in theory at least, accept the doctrine that the Bible is an all-sufficient standard and guide in spiritual matters, they practically reject the principle by the adoption of human creeds and confessions of faith as bonds of union and tests of fellowship, though not to the same extent as formerly. They virtually repudiate the conception of Chillingworth, and Luther, and Calvin, and Robinson, and the Westminster divines, and Jesus Christ, and the Apostles Paul and Peter to make the Scriptures the first, the final, and the only authority in religion, for the simple reason that in these Scriptures is found the Word of God and the authority of Jesus. Instead of following out the advice of the Westminster divines to appeal unto the Scriptures in all controversies of religion they accept the work of those divines as final and appeal to that in lieu of Scripture.

But the testimony of the Disciples of Christ and other influences at work in the modern mind have brought wonderful changes on the creed question, and no insignificant amount of light has been thrown upon the problem of the Bible itself. The original promoters of our movement made no advance on their contemporaries in respect to their conceptions of the general character and functions of the Bible as revelation. They accepted without change the post-reformation doctrine of an infallible book in opposition to the Romish dogma of an infallible church, and this idea became an instrument of tremendous power in their hands. The only advance made on current opinions of the Bible as an inerrant revelation of the mind of God was the new and more effective use to which they put it. They insisted that the infallible and all-sufficient book should actually take the place of its fallible substitutes in the shape of human creeds and doctrinal formalities. From the standpoint of current belief in the Bible their argument was irresistible. If a creed contains more than the Bible it contains too much;

If it contains less than the Bible it contains too little; if it contains anything different from the Bible it is wrong; if it contains what the Bible contains, neither more nor less, nor anything different, it is not a creed but the Bible. This became a slogan of great power with people who believed that the Bible was the Word of God. In answer to the obvious criticism that the contention of the reformers was, after all, their own interpretation of the Scriptures, like all the rest, it was said that the contention of the advocates of human creeds was their own interpretation of the creeds which were interpretations of the Bible, which left them two removes from the Book to our one! They believed that an interpretation of the Word of God was better than an interpretation of an interpretation of the Word of God. Profound and conscientious attention was given to the question of biblical interpretation with a view to get at the exact mind of God on the subject of human salvation; and it is interesting to note at this time of day that the canons of interpretation and laws of exegesis adopted by these men are identical with those employed later in the historical and scientific criticism of the Scriptures. If, therefore, the Higher Criticism is simply a method of Bible study, based on induction, and leading to accurate conclusions, our fathers were the first higher critics among American Protestants.

One of the favorite postulates, if not an actual pre-supposition, was the simplicity and intelligibility of the Bible as a revela-

tion from God in all that was essential to life and salvation. The book had its obscurities and its difficulties, but the way of life was so plain that a wayfaring man, though a fool, need not err therein. If this assumption sometimes led to too much literalism it was in opposition to a mysticism that obscured the sacred page and took the Word practically out of the hands of the people. A clear line of distinction was drawn between the different dispensations of religion, the Patriarchal, Jewish and Christian, and the specific purpose of each book, and each division of books, in the inspired library known as the Bible, was insisted on. The Old Testament belonged to the old dispensations of Patriarch and Jews, its laws and ordinances were binding on them, only its spiritual and ethical laws, that never change, are binding on us. The New Testament is our repository of truth and salvation, the rule of faith and practice for the Christian dispensation under which we live. "Rightly dividing the word of truth" has always been a favorite text with the Disciples of Christ. The four historic memorials of our Lord—Matthew, Mark, Luke and John—were written and preserved to convince the world that Jesus is the Christ, the Son of God, and the Savior of men. The Acts of Apostles were committed to writing as the book of conversions, to point the inquiring sinner into the way of salvation. The apostolic epistles were sent to the churches to teach them how to live the Christian life and to develop in the body of Christ the fruits of righteousness

and holiness, without which no man shall see the Lord. John, in the Isle of Patmos, put his apocalyptic visions to record to nerve the militant church with hope and courage in time of stress and battle by assurance of the final victory and glory of the kingdom. Thus is "the man of God thoroughly furnished unto all good works."

The Word of God is a guide in the formation of dispositions, in the regulation of conduct and character, in the founding of hope for this life, and for that which is to come; is a reliable guide, a safe instructor about which all honest men do in the main agree. The Bible sets forth the nature of good and evil, of virtue and vice, of sin and holiness; it points out the elements of character needful for the highest manhood; it teaches the divine nature in so far as men can receive it by the similitudes of human experience; it furnishes motives for right living drawn from two worlds; it reveals the methods of healing in all moral disorders; it opens to us the spiritual relations which may subsist between the human soul and the Divine Spirit; it makes known the holiness of God whose nature and constitution is the standard of all character, and of all right government. In short, the Bible is a book of instruction in respect to human life and destiny. No man need err who honestly uses the Bible for the purpose of forming his disposition or guiding his spiritual life. If it contained no other sentence than this, "Love is the fulfilling of the law," it would be the greatest book in the world.

The World-Wide Mission of the Church

A. C. Gray

The gospel in promise and the gospel in fact bring us the same message. God said to Abraham, "I will bless thee." Is that all of the promise? No. "In thee shall all the families of the earth be blessed." Abraham was blessed that he might bless others. His was a world-wide mission. Jesus said, "Ye are the salt of the earth—ye are the light of the world." Ye, my burdened ones, who have responded to my invitation, "Come unto me," I now send to others. "Go ye into all the world and preach the gospel to the whole creation." The church is not a social club or a mutual benefit society. It is a divine organization composed of individuals united together to worship Christ and under his leadership to live and work for others. The church exists purely for unselfish ends. It has been entrusted with the glorious mission of dispelling the darkness of paganism in all the world. Men are interested in great undertakings. The evangelization of the world is the grandest and most inspiring work that has ever fallen to the lot of man.

God made man in his own image, and has entrusted to man his most important work, that of redeeming the lost world. The followers of Jesus are saviors of the world in his stead, for has not he, who said, "I am the light of the world," also said, "Ye are the light of the world." Jesus does his work through men. There is nothing more strange and startling than that Jesus should turn over the stupendous work of saving the world to a few fallible men who were associated with him in his personal ministry and who utterly failed in his life time to appreciate his purpose or to understand the universal element in his message.

And to those who might believe in him through their word Jesus has entrusted to each generation the evangelization of the world in its generation. The disciples of Jesus have been honored in a greater degree than angels, but this high honor carries with it grave responsibility. Is the church measuring itself up to its high privileges? It has the ability to evangelize the whole world in this generation, but apparently it fails in its desire to carry this work to successful completion. The weakness lies largely in leadership. "like priest, like people." Andrew Murray has said, "It is one thing for a minister to be an advocate and supporter of missions; it is another and very different thing for him to understand that they are the chief end of the church and therefore the chief end for which his congregation exists." But why is the minister often indifferent to missions? Because of his lack of appreciation of what is most vital in Christ's teaching and his ignorance of the needs of the mission fields. His college curriculum provided many helpful and useful studies, but he received no systematic work of academic grade on that which is his most important work and for which his church exists. Surely it is high time to endow a chair in missions in every Bible college. Why should not a student, especially if he intends to enter the ministry, devote serious study to the life and work of John Elliot or David Brainerd, as well as to that of Hamilton or Jefferson; or to the life-work of Duff or Livingstone as well as to that of Disraeli or Gladstone?

What a mere pittance is asked from such a mighty and wealthy people as the Disciples of Christ! Three hundred thousand dollars for foreign missions! We could make it \$3,000,000 if we had the will to do it. If the prayer of Jesus in Gethsemane, "Not my will, but thine be done," were in the heart of every Christian, his kingdom would come and his will would be done on earth as in heaven.

Ann Arbor, Mich.

A church at Nottingham, England, has for its motto, Not parasites on the past, but pioneers of the future." A good motto for churches and preachers in our own land.

Remember that fine church building, that big organ, that great choir, are all out of place if your church is not supporting a representative on the foreign mission field.

Every church should aim at large things March 4th. It is always easier to do a handsome thing than to do a little thing. More people will contribute, the offerings will be on a larger scale and more joy will be experienced in the giving. Persons on the outside will ask the privilege of assisting if they see that something worthy is being done.

W. T. Hilton of Atchison, Kans., proposes to visit the churches in that county that have no ministers and see that the March offering is taken. Other ministers will do the same in their counties. It is possible to bring a thousand churches into line in this way. That would be a great thing for these pastorless churches and for these ministers.

Great Evangelistic Meeting at Niles, Ohio

The Christian church at Niles, O., has just closed the greatest revival in its history. It has also been the greatest revival in the history of the city. The city has been stirred from its center to its circumference. Pedro and dancing clubs have been broken up. The lid has been put on the city as never before. Because all classes of evil doers have been hit and hit hard.

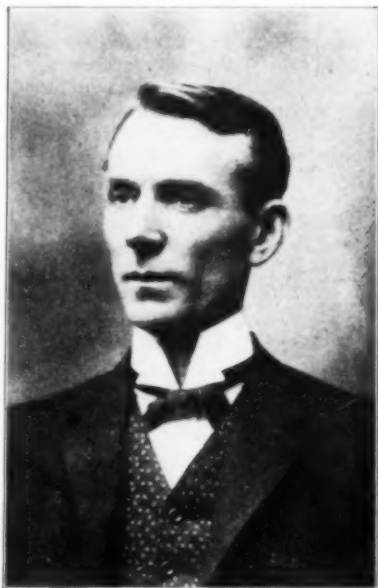
There were at least six reasons which can be given as directly responsible to the success of the meeting. First, preparation for the meeting. For three months before the meeting began it was constantly announced from the pulpit. It was the theme in our prayer meeting and topic of conversation in the home, and even though there were no visible demonstrations from this work people were thinking about it and praying for it.

Second. The members of the church rallied unitedly and enthusiastically to the work and entered the work with a determination to win, and where they met opposition from the denominations, with Bible or Bible literature in hand they met, baffled and conquered.

Third. Everything was organized in committees, and with scarcely an exception, each one cheerfully responded to the work enjoined; and so cheerfully was this work done that it was a pleasure to ask them to do it.

Fourth. We had a splendid chorus choir of young people, accompanied by an orchestra of boys, led by one of the elders of the church. All these with but few exceptions were in their places every night, and it was an inspiration to the audience to look into their bright, enthusiastic faces. Some of these were not Christians before the meeting began, but every one had accepted Christ before its close. It was a common thing to see one or more step from the choir loft during the invitation, go back into

D. D. Burt



D. D. BURT PASTOR
Christian Church, Niles, O.

the audience and lead some companion to the front to accept Christ.

Fifth. Our soloist, Miss Ruth Hall of Wheeling, W. Va., was a power in the work; not only does she possess a rich, sweet, well cultivated voice, but she is a young woman of beautiful character, consecrating her talents to this work, in the face of great allurements in the concert and operatic field. She possesses a splendid personality and is an untiring personal worker in a campaign of this kind.

Sixth. The evangelist. It is not my

aim to unduly heap laudits on the head of any person, but Herbert Yeuell merits all that can be said of him. He was the man we needed for the place. He is a scholar, orator, a fearless and emphatic expounder of truth and a born leader. He understands men and reads them like an open book. He goes after the sin in the church first and makes the sinner in the church feel more uncomfortable than the sinner outside. As a result of this nearly a score of the church members, some of whom are among the most prominent, came to the front to rededicate their lives to Christ and to renounce all worldly and questionable amusements. In preaching the plain, simple gospel, Herbert Yeuell does not preach the gospel, simon pure, one night, and, because it hit hard on doctrinal lines and angered some who hold on to sectarian principles, use vaseline lavishly next night to salve it over, but he hits night after night, as the gospel hits, and the result was that over seventy-five out of the two hundred and sixty were from the denominations, Methodist, Presbyterian, Lutheran, Congregational, Evangelical, Baptist and Catholic. From the latter three splendid men, heads of families, accepted Christ, and are among those who rejoice most in, to them, a new-found Christ.

Bro. Yeuell does not work for converts to make a large showing or big count. He pleads with men to come to Christ, and if they can't come without making a complete surrender they would better not come. Out of this number who have come two hundred and twenty have been baptized into Christ. Whole families have come, and the majority are adults, some from among the very best people in town.

The church has taken on new life, and is already planning and looking forward to greater things and a still greater campaign next year.

Plans for Holy Convocation Unto the Lord

C. C. Rowlinson

Believing in the announced objects to be attained in the Century Movement of the Disciples of Christ, we, the undersigned ministers, heartily unite in calling a meeting for prayer and conference regarding these special efforts of our people.

The main objects to be reached, as suggested by the Century committee, are: To double our membership by 1909; to increase our annual missionary offerings to twice the present amount; to lift all church debts, and to endow our colleges. Each of these objects is worthy of the best efforts of a great people, but to attain them will require the utmost devotion and consecration on the part of our ministers. Yet all will, no doubt, most heartily join in the movement. Feeling that God is urging us to consecrate ourselves in a united effort to accomplish the above-named results, we are calling the ministers of Ohio and contiguous territory to meet at Hiram College, Aug. 5-12, 1906, that we may unite in a week of prayer and conference to gather strength for these great enterprises.

While glorying in our prosperity, we must never forget that our real strength is in the Lord. Our very successes should humble rather than elate us, for

"To whom much is given, of him shall much be required." While nearly half of our churches are without the services of trained ministers—"as sheep having no shepherd"—surely our Master's command is most imperative that we "pray the Lord of the harvest to send forth reapers into His harvest." While more than half of our churches make no contribution toward the evangelization of non-Christian peoples, we must most searchingly "prove our own work." What will so bring us into adjustment with the will and purpose of God as a season of prayer and conference with our brethren? What will so emphasize these needs and at the same time so unite and blend our lives in one great purpose as this? For it is not a heterogeneous mass but an organized and disciplined army that is effective in all great undertakings.

In general the following program will be carried out:

Sunday, Aug. 5—A day of spiritual fellowship in prayer and sermon.

Monday, Aug. 6—Conference on evangelization.

Tuesday, Aug. 7—Conference on the

Sunday school and other church agencies.

Wednesday, Aug. 8—Conference on Christian education.

Thursday, Aug. 9—Conference on systematic giving.

Friday, Aug. 10—Conference on missions.

Saturday, Aug. 11—Recreation.

Sunday, Aug. 12—Closing sermons and consecration services.

Each day a morning and perhaps an evening hour will be given to prayer and admonition. There will be a forenoon and afternoon conference each day with a strong leader, and ample time will be given for free discussion. Special groups of members of the conference may be organized to consider a few phases of church work not emphasized by the program, though this should be done in such a way as not to detract from the central object of the meeting.

Hiram is an ideal place for such a gathering. Her college halls are already sacred because of her service to the church. It is never oppressively warm here. It is away from the dust and noise of the world, yet within easy access of Cleveland. The beautiful hills upon which the college is built and which surround it form a panorama of continual delight.

That we are 1,270 feet above the sea indicates that we are more elevated than many a resort in the eastern mountains. What more ennobling and inspiring experience could come to our ministry and churches than will flow from such a conference at such a place!

At a very moderate cost entertainment will be furnished members of the conference in the college dormitories, where most excellent meals will be served. Ample means of physical recreation will be open to all.

All whose names appear below have heartily given their approval of the conference. More than half have indicated their purpose to attend. A large proportion of the others hope to be able to

arrange their affairs so that they can join us. We now send this appeal broadcast to all our ministers, believing that nothing will more richly equip them for their work for the churches, and for joy in the Master's service, than such an assembly of brethren. Tell us what you think of the idea of the conference. Suggest ways by which we may enrich the program. Tell us that you will be present.

This plan originated with the faculty of the Bible department of Hiram College, which consists of the first five names subscribed below. Necessarily the correspondence will fall upon them. Address all letters and inquiries to one of them, or to the college office, and they will be given immediate attention.

LET THERE BE A HOLY CONVOCA-TION UNTO THE LORD.

C. C. Rowilson, E. B. Wakefield, B. S. Dean, G. A. Peckam, E. E. Snoddy, Hiram, O.; J. E. Lynn, John E. Pounds, Robert Moffett, C. C. Smith, F. M. Green, S. H. Bartlett, H. H. Moninger, J. R. Ewers, W. S. Goode, George Darsie, P. H. Welshimer, J. H. Goldner, E. D. Jones, B. S. Ferrall, W. D. Ryan, C. A. Freer, C. J. Tannar, W. D. VanVoorhis, Vernon Stauffer, E. W. Allen, W. S. Priest, I. J. Cahill, J. L. Hill, R. W. Abberley, C. M. Filmore, Bruce Brown, Miner L. Bates, J. P. Lichtenberger, W. R. Warren, J. M. VanHorn, Wallace Tharp, Levi G. Batman, Hon. T. W. Phillips, W. C. MacDougall, M. E. Harlan, Clyde Darsie, T. L. Lowe, J. W. Kerns, E. P. Wise, M. J. Grable.

Centennial Monuments Worthy a Great Cause

The report of the Centennial committee, which was adopted at the national convention at Omaha in 1902, recommended that the keynote of our centennial celebration in 1909 be practical Christian living and giving, which should find expression in the advance of all the great interests of the church, missionary, evangelistic, educational and benevolent.

The Christian Woman's Board of Missions presented its plan for the observance of this great anniversary to the San Francisco convention of 1905 in the following committee report, which was adopted unanimously:

"We recommend that our centennial offering rally cry shall be '\$100,000 for one hundred years,' this amount to be sought from persons entirely outside our Auxiliaries in one-dollar offerings. (The large pledges may be in the form of notes, that will stand against an estate should the donor be called home before the pledge be paid.) We recommend that active work on the centennial offering be commenced as speedily as possible, and be continued until the close of the centennial year, 1909.

We recommend that the \$100,000 be apportioned among the states, the larger offerings being over this amount. These are to be sought as you and the state officers may deem best.

We recommend that the centennial offering be apportioned among the fields

Ida W. Harrison
Centennial Secretary, for the Christian Woman's Board of Missions.

that we now occupy and that one new field be entered. It is understood that this fund is to be held apart from our regular offerings, which must apply to the support of our regular work.

We suggest the following apportionment of fields and amounts:

Jamaica—An orphanage	\$10,000
India—Calcutta Mission Home and enlarged force of workers.....	10,000
Mexico—The establishment of a station in the City of Mexico....	10,000
Porto Rico—A church and mission building for San Juan.....	10,000
South America—A mission building for our new work.....	10,000
The United States—	
A definite work in Utah.....	10,000
Enlargement of the negro work.	3,000
New mountain school.....	7,000
Chinese mission building, Portland, Oregon	10,000
New Work—To open a station in South China	20,000

We urge as a centennial aim for our workers a doubled membership in our Auxiliaries. This is to be obtained by enlarged efforts of organizers, by increasing the number of field workers, by per-

sonal work of Auxiliary members and by appeals from pastors.

Mrs. Effie Cunningham,
Mrs. Helen E. Moses,
Committee.

A missionary training school and office rooms, to be located at Indianapolis, has since been added to the ten Centennial missions named in the above report. This is to be the special work of the Indiana Christian Woman's Board of Missions, and in order to accomplish it their state board has voluntarily increased Indiana's apportionment of \$15,000 to \$25,000.

In accordance with the committee's report, the \$100,000 has been apportioned among the states, and the news received from them is most encouraging. Most of them have accepted their apportionment, over \$97,000 being thus provided for, and are entering with enthusiasm upon the work of reaching the mark that is set before them. As this offering is to be sought outside the Auxiliaries, so as not to interfere with the regular work of the board, we ask the interest and co-operation of the pastors and churches in this effort to raise Centennial monuments worthy of so great an anniversary. We would honor the memory of our fathers in the faith at this time by trying to bear our part in answering the world's cry for Jesus, the Christ—for we believe that the best memorial to the dead is service to the living.

Christian Church at Freeport, Ill.

O. F. Jordan

After a year of careful planning a consummation has been reached at Freeport, Ill., in the organization of a new church. As reported in *The Christian Century* recently, a religious census was taken of the city some weeks ago. This revealed the presence of fifty members in the city. Charles A. Young of *The Christian Century* and Evangelist J. Murray Taylor visited Freeport, Bro. Young preaching several evenings.

The organization occurred Feb. 13, when a fine nucleus of Christian people covenanted together to take the Bible as their guide and Jesus as their Lord and Saviour in the forming of a new congregation. The organization has in its membership such well-known citizens as Dr. J. T. White of the White Sanitarium; Prin. Fulwider of the High school and his good wife; Mr. and Mrs. H. Johnson, Mr. and Mrs. Paul Shepherd and many others full of piety and good works.

The outlook is the most favorable that

any mission in northern Illinois has ever had at its beginning. Evangelist J. Murray Taylor is now in a promising meeting with the infant church, he'd in the courthouse.

Freeport is the key to northern Illinois and is an important manufacturing city of 20,000 people. The plea of the Disciples has never before been presented here. The people of northern Illinois feel the importance of the work, as is evidenced by the voluntary gift of one hundred dollars by David Wolf of Lanark. The little group of twenty churches has already given liberally, but there are not yet funds enough in sight to carry on the work on a scale such as a city of that size demands. Believing the cause to be so unusually important and urgent, we are asking the assistance of the brethren at large. Our brethren in Iowa,

Missouri, Indiana and Illinois should all be interested, as the members are from all of these states. Contributions may be sent to *The Christian Century*, to Dr. J. T. White of Freeport, or to the district secretary, O. F. Jordan at Rockford.

O. F. JORDAN.

[We heartily endorse the request of Brother Jordan in the above communication. Freeport is a very important center and the establishment of the Christian church at that point will not only be helpful in organizing other Christian churches in northern Illinois, but will be a strategic center from which to assist in planting churches of Christ in southern Wisconsin. If one Christian physician could almost single-handed establish a strong sanitarium in Freeport within a few years, as Dr. J. T. White has done, what may the Christian forces of Freeport, with the support of

(Continued on page 203.)



Home and the Children

NOBODY KNOWS BUT MOTHER.

How many buttons are missing to-day?
 Nobody knows but mother.
 How many playthings are strewn in her way?
 Nobody knows but mother.
 How many thimbles and spools has she missed?
 Nobody knows but mother.
 How many burns on each fat little fist,
 How many bumps to be cuddled and kissed?
 Nobody knows but mother.
 How many hats has she hunted to-day?
 Nobody knows but mother,
 Carelessly hiding themselves in the hay.
 Nobody knows but mother.
 How many handkerchiefs wilfully strayed,
 How many ribbons for each little maid,
 How, for her care, can a mother be paid?
 Nobody knows but mother.
 How many muddy shoes all in a row?
 Nobody knows but mother.
 How many stockings to darn, do you know?
 Nobody knows but mother.
 How many little torn aprons to mend?
 How many hours of toil must she spend?
 What is the time when her day's work will end?
 Nobody knows but mother.
 How many lunches for Tommy and Sam?
 Nobody knows but mother.
 Cookies and apples and blackberry jam,
 Nobody knows but mother.
 Nourishing dainties for every "sweet tooth"—
 Toddling Dottie or dignified Ruth,
 How much love sweetens the labor, forsooth?
 Nobody knows but mother.
 How many cares does a mother heart know?
 Nobody knows but mother.
 How many joys from her mother-love flow?
 Nobody knows but mother.
 How many prayers by each little white bed,
 How many tears for her babes has she shed?
 How many kisses for each curly head?
 Nobody knows but mother.
 —New York Mail and Express.

THE TRUE HOME.

A little child was once asked where his home was. He got puzzled about the street and number, but he answered: "Where mother is." Our happiest home is where Jesus is. He comes into our homes when we have need of him. He stands beside our dear ones who are asleep and wakes them to live with him in heaven. "That they may be with me where I am," is what he has asked his Father for all who love him.

THE KITTENS' QUARREL.

Blinky and Tippy played in the same barn. In fact, they slept in the same basket bed, and drank their milk out of the same saucer, because they were little twin kittens. They always played together in the barn unless the children came out after school, and then they ran frisking to them when they called "Come, Blinky, Blinky! Come, Tippy!" they would mew "Oh, goody, goody! Now we will have some fun." And of course they did.

But one day a sad thing happened. The children were still at school and Blinky and Tippy were frisking about under the shed when Blinky spied a little mouse. Whisk! and she had caught it with her two little paws. Tippy ran up, but instead of her nice little sister there was a very bristly kitten showing her white teeth and growling. "Well! You needn't be so selfish," said Tippy, "I saw it first, so it partly belongs to me."

"No, it don't," growled Blinky, "I saw it first and I caught it, and you can't have any of it."

"Keep it, you mean old thing!" snapped Tippy, walking off.

Blinky sat a long time with her foot on the poor dead little mouse, but somehow she didn't want it now. It didn't look a bit good any more, and the shed was a horrid old place to eat in, anyway. She said to herself, and so she picked up mouse and went out into the sunshine. There she dropped the nice luncheon that she had been so greedy about a little while before, for she didn't feel a bit hungry. Really she felt very miserable, and so did Tippy, who was crawling slowly about the edge of the hay mow.

After a while Blinky thought she would see what Tippy was doing. And would you believe it, Tippy was coming to see what Blinky was doing, and she held a straw in her mouth just as she did in one of their games. Blinky's paw went out and—missed the straw, and then they both laughed. "You may have all of the mouse, Tippy," said Blinky. "No, you eat it all," said Tippy. "I'll tell you what, we'll eat it together," said Blinky. So the dreadful quarrel was over, and Blinky and Tippy always shared after that, so they were always happy.

TOMMY'S TEMPTATION.

"Papa," said Nellie, "tell me another story about the little boy who helped the kitty. I just love him for being so good to that poor little kitty."

"Well," said papa, "I know of another time when Tommy was naughty." "Oh, dear! I do hope he didn't get whipped. I'm so sorry when story children have to get whippings," said Willie. "Well, Tommy didn't get whipped this time, but he got punished in another way. You will see when we come to it."

"All right, papa, but don't make it very bad, will you?"

"No, I won't," said papa. "It happened this way. Tommy was coming past the little candy shop on his way home from school and what should he spy in the window but some beautiful rosy-cheeked apples. There they lay waiting to be bought for a cent apiece and rosy enough to make a boy's mouth water. And best of all, Tommy had two cents in his pocket, and could buy two and divide with little Mary Powers, who wanted one very badly.

"Now, those apples were just hoping Tommy would buy them and give one to Mary, for you know apples love to be eaten by boys and girls when they are ripe. They watched Mary's big eyes looking at them and then they watched Tommy to see what he would do, for at first his face looked all bright and shiny just like the face of a boy who is going to do something kind.

"But suddenly the smile went away and a naughty look came into his eyes, for he had thought of something bad, and the apples said to each other: 'Oh, what a horrid look he has now. He won't buy her any, we're sure.' And he didn't. He went right down the street to a tree he knew about in Mr. Green's orchard. 'There's no use spending these pennies for apples,' he told himself, 'when I can get these as easy as anything.'

"The apples on the tree saw him looking up and they could tell right away what he was thinking, for they had seen other boys look just that way. They felt very sorry, for they didn't like to hurt folks, but though they had red cheeks they weren't ripe yet, and couldn't help making boys sick.

"And so Tommy was sick. He had a dreadful tummy ache that night, and he had such a sorry, shamed feeling, too. But when he told mamma all about it he felt better and didn't mind the tummy ache."

"Well, I guess he was sorry he didn't buy one for the little girl," said Nellie, "don't you, papa?"

"I shouldn't wonder," said papa.—Buds of Promise.

There are unmistakable signs of a new era in our foreign work both in the churches at home and on the world field. The work among the heathen moves forward with wondrous strides. The interest grows wider and deeper at home. The income of the Foreign Society has been doubled in the past seven years, but we are not yet doing a tithe of what we are able to do. And it may be remembered that the churches that are doing most for this cause are the most useful and aggressive in every good work.

QUIET HOUR COUNSEL

Prayer

Help us to see beyond form and ceremony, O God, into the far-stretching vistas of life, full and effluent. Forbid that our veins should be empty and impoverished. Make our hearts to throb in sympathy with thine and our lives to flow in the channels of divine providence. We thank thee that the future is mercifully veiled. May it hold for us no terror, no disaster. Cleanse for us the chambers of imagery. Fill our minds with pure thoughts, inspire our hearts with noble impulses, and lead us in the way everlasting, through Jesus Christ our Lord. Amen.

The Architect, Thought

Notable moral delinquencies and moral bankruptcies have of late put fresh and awakening emphasis on the need of fundamental work in character building. Every person who fails to be honest, and pure, and true, in the little as well as in the great, fails because of a defect in character, and the failure weakens still further the power of resistance. Each separate act of sin carries its own reproach, and wrings the heart with remorse, and scalds the eyes with tears; but it gathers an alarming meaning, when we remember that it stands as the first in what will probably prove a series of transgressions. "And be the stern and sad truth spoken," says Nathaniel Hawthorne, "that the breach which guilt has once made into the human soul is never, in this mortal state, repaired. It may be watched and guarded; so that the enemy shall not force his way again into the citadel, and might even, in his subsequent assaults, select some other avenue in preference to that where he had formerly succeeded. But there is still the ruined wall, and near it, the stealthy tread of the foe that would win over again his unforgotten triumph."

But we do not need to fall. We can build a bulwark that will resist the fiercest onslaught. The great builder of character is thought. Its shuttles fly back and forth, in work or in play, awake or asleep, at home or abroad, alone or in company, and the pattern it was weaving at sunset it continues at sunrise. There is inspired wisdom, therefore, in the admonition of the apostle, "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things." And he might have added, in words that ring from a point still farther back, "For as a man thinketh in his heart, so is he." Mud in the mind will defile the conduct and stain the character. Truth held in the alembic of thought will build and fortify the soul, adorn the character, sweeten the behavior, and gladden the life. No man can act a lie if he thinks the truth. Nor, on the contrary, can he live the truth if he willfully and persistently thinks a lie.

Christianity, it cannot be too often said, is normal manhood. "Him therefore I proclaim, warning every man and teaching every man in all wisdom, that I may bring every man into His presence full grown in Christ." One does not

often meet full grown men. The gospel appeals to the intellect. "Finally,—think!" It broods thought; it compels thought. It does not stifle and smother, and public an index expurgatorius. If these and all other great moralities are to come into the life, thought must build them in.

Many a person who would not touch filth with the hand harbors it in the mind. A suggestive picture, a vile jest, an unbecoming attitude, leaves its deposit of slime in the soul. Because thought is invisible and imponderable, we must not think it is therefore immaterial, of no concern. Thought and action must be, will be, by sheer pressure, sooner or later, consistent. Have you not observed how thought repeats itself? Finally, it crystallizes the brain cells, and you have a habit of thought, which works automatically. The base is laid in physiology. To tear down and rebuild brain cells is as definite and difficult a task as to tear down muscles and ligaments, and replace them.

Soon, the embryo thought flows forth in action. It may be hidden for years, but sooner or later the army arises from ambush, and rushes into action, to victory or defeat. Hold a vicious thought in the brain. Fondle it, as you would a tiger cub. It purrs, it is soft and dainty and delightful; but beware! when that thought is full grown, it will rise up and smite you with all the ferocity of the jungle! In conduct and character, we soon become what we think. Even the very face wears the imprint, and advertises the nature of the hidden thought.

"He who thinks of mean and ugly things will soon show mud in the bottom of his eye. Ugliness within soon fouls the facial tissues. But he who thinks of things pure, just, true and lovely, will by his thinking be transformed into the image of the ideal he contemplates, even as the rose becomes red by exposing its bosom to the sunbeams and soaking each petal in the sun's fine rays." If the rose is a sun worshiper, and depends for its life upon the sun, man is a worshiper of God, and draws life and warmth and color, and touches of immortal beauty, from Him. "This is life eternal, to know Thee, the only true God, and Jesus Christ whom thou hast sent."

Oh, that the young might be brought to realize this truth before it is too late! For there is a "too late." One may miss a train, miss an opportunity, and just as truly he may miss a life, by not taking the current as it serves; for in all the commerce of affairs it is true, "Now is the accepted time." "Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good that are accustomed to do evil." Jeremiah tells us in this brilliant metaphor, how hard it is to change a course of action,—but action flows forth from thought. Do not despair. It may be you have suffered vicious thoughts to occupy your mind, like foul creatures a palace, but you may drive them out. Let in the light! Darkness cannot be carried out in bushel baskets, but it disappears before the light.

There is ample food for pure and invigorating thought. Pay no attention to the things that creep and hiss in slime and venom, but study this apostolic admonition, and then "think on these things." They will keep you so busy

that all other things will be driven out.

What miracles have been achieved in this silent laboratory of the soul! "Thought," writes Dr. Hillis, "working in the realm of the useful, turns iron into engines. Thought, working in the realms of the beautiful, turns pigments into pictures. Thought, working in the realm of ideas, turns things true into sciences, and things good into ethical systems. Well did the philosopher say that the greatest star is the one standing at the little end of the telescope, the one looking, not looked at nor looked for." Shall we not go forth, then, and co-operate with this mystic, mighty builder?

"All we need, the shapeless masses, the materials,

Lie everywhere about us. What we lack is the celestial fire, to change the flint into transparent crystal, bright and clear."

ANOTHER GIFT.

Two Indiana sisters have just given our National Benevolent Association \$700 on the Annuity Plan, in memory of their father and mother and brother, who have gone to the better land. Geo. L. Snively, Secretary, St. Louis, will gladly explain the Annuity Plan and the ministries of the association to all inquirers.

BETTER THAN PIE.

Not Only the New Food But the Good Wife, as Well.

When they brought the new food, Grape-Nuts, into the house the husband sampled it first and said, "It's better than pie!" When it brought back the glow of health to the wife's cheeks, his admiration for it and her was increased, so she says, and the rest of her story follows:

"From childhood I was troubled with constant and acute indigestion, and when my baby was born it turned out that he had inherited the awful ailment.

"A friend told me of Grape-Nuts and I invested in a box and began to eat according to directions. It was after only a few days that I found my long abused stomach was growing stronger and that the attacks of indigestion were growing less frequent, and in an incredibly short time they ceased altogether. With my perfect digestion restored came strong nerves, clear, active brain, the glow of health to my cheeks, and I know I was a better wife and mother and more agreeable to live with under the new conditions.

"When the boy came to be 10 months old he developed such an appetite (his dyspepsia disappeared with mine) that his mother's milk was not sufficient for him. He rejected all baby foods, however, till I tried Grape-Nuts food, at husband's suggestion. The youngster took to it at once and has eaten it daily ever since, thriving wonderfully on it. He now demands it at every meal and was much put out when he dined at a hotel a few days ago because the waitress could not fill his order for Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

There's a reason.



AT THE CHURCH.



INTERNATIONAL LESSON SERIES

LESSON IX, MARCH 4.

Jesus Tells Who Are Blessed.—Matthew 5: 1-16.

Jesus was in the vicinity of Capernaum, probably in one of those mountain ranges that stretch away toward the north of that city. He had spent the night in the solitude and in lonely prayer. As the sun arose, giving birth to the new spring day, he called to him those who were known as his followers and chose the twelve men who were to be his special representatives in the extension of his kingdom. Already the multitudes had gathered from all the regions round about to bring to him their need of body and soul. After the selection of the Twelve, Jesus went into the midst of the waiting people and gave to them his benedictions of comfort and healing. Again withdrawing to a natural amphitheater, the location of which is uncertain and immaterial, he sat down and preached unto them what is now commonly called the "Sermon on the Mount."

Jesus is in his second year of public ministry. His life is crowded with events pregnant with eternal meaning. His name and fame have reached the utmost boundaries of this obscure province of the Roman empire. It is the spring time, and here, as everywhere, the people have heard the long, low call of mother nature to her own, and seek the out-door retreats. They are attracted by anything that affords diversion or entertainment. Many of them roam up and down the peaceful valleys adjacent to the Jordan and Genesareth. They seem under no restraint and are strangers to responsibility. It is of them that Jesus speaks when he declares that they are as sheep without a shepherd. And there is nothing so helpless as a leaderless people.

The Sermon on the Mount is the interpretation of the law in the terms of the Kingdom of Christ. It is the enlargement of the law of Sinai into the spirit of Jesus. The law has done its work. It has taught the people something of their relations to God and to one another, and now must give way to something very much better. Christ is here, and he came to fill the law full. No more the tablets of stone, with the thunderings of Omnipotence chiseled thereon, but the better law of love written upon the tablets of the heart. No more the act of hand, but the intent of the heart. No more the blood from the man slain by his fellow, but the hatred of the heart which was worse than murder. No more the lusts that are satisfied in all the killing hungers of the flesh, but the look of lust, the desire to yield to the blighting, withering passions that destroy.

Jesus pronounces a blessing upon the humble, and the need of the spirit of humility was no more evident then than now. What a rare quality it is! It has no place in the moral virtues of the old philosophers. To them it was a stranger. Yet Jesus gives it first place in this sermon. A feeling of unworthiness is absolutely essential before Jesus can enter the heart to heal and bless. This is why many men never enter the kingdom. If the minister of Christ will permit them to come in on their own terms, they will not hesitate. Some people are humiliated by the afflictions of life. By these are they brought low. Paul declared, "The things that happened to me have fallen out rather into a furtherance of the gospel." Horace Bushnell has said, "The failure of our plans may be the success of God's plans concerning us."

Those who know the blessedness of the ministry of tears realize the value of the second great thought in the great sermon of Jesus. Jesus wept. He knew the comfort that comes from tears, and here pronounces his blessing upon those who mourn. He had sought the solitudes and there poured out his great heart in anguish because of the burden of guilt of the world. The cup did not pass from him, and all men must learn the lesson of grief. Yawning graves and broken hearts and blighted hopes, all bring the people of the earth to the realization of

the absolute need of something better, something abiding.

The Sermon on the Mount is the science of society. Here we learn the relations we sustain to God and humanity. The incidents of its deliverance remind us of present social conditions. The hungry multitudes, without a leader, realizing the need of help, but without knowledge as to the remedy for their wrongs. It is the old war of between cunning and character, in which the unemployed are pitted against the employed, reducing men and women to a condition of poverty, where they must work at any price or starve. It is the old, ever new conditions, in which marriage, labor, and government are based on the dollar. It is the assertion of the right of the employer to hire solely on the basis of self-interest and to discharge the employee at pleasure, that pleasure depending entirely upon the earning capacity of the employee. It is not a matter of the brotherhood of man but the partnership of humanity. "The strong shall bear the infirmities of the weak" has economic as well as religious significance. Hunger and thirst after righteousness finds its cause in the wrongs of man to man, and these will never be righted until the teachings of Jesus are a part of the life of all men.

The doctrine of forgiveness was comparatively new when Jesus preached the sermon in this text. It is so hard to apologize. Wrongs in domestic, social and church affairs should bring their appropriate apologies, and we should never be ashamed to make them. Having rebuked one of his children, and having found later that he had been misinformed concerning the child's doings, a man gathered all his family together in the evening and said: "Now, I have one explanation to make, and one thing to say. Thomas, this morning I rebuked you very unfairly. I am very sorry for it. I rebuked you in the presence of the whole family and now I ask your forgiveness in their presence." It required courage to do this. But it was right. Position, power of any kind, does not bestow the right to do wrong. Injustice is often the result of the unwillingness of men to make apologies, to ask forgiveness.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

WHAT IS TRUE HAPPINESS? THE WORLDLY IDEA; THE CHRISTIAN IDEA.

Topic, March 4th: Luke 6:20-26 I John 2:12-17; II Cor. 6:10; Phil. 4:4-7. (Consecration Service.)

"Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh. Blessed are ye when men shall hate you and when they shall separate themselves from your company, and reproach you and cast out your name as evil, for the Son of man's sake." This is strange teaching, is it? Yet the Master said it, and he spake as never man spake, with a wisdom man confesses and sometimes professes, but which I fear few seriously undertake to practice. But in our souls we recognize the Master's words as spiritually true, while we hesitate to accept them in their practical application to the affairs of this world.

Yet forever is it true that the hunger of the heart can be satisfied only by the things of God. Hunger of heart is the first condition of being filled; therefore "Blessed" or "happy" are ye that hunger now, "now"—now is the time to hunger that we may be happy. O to be really hungry that we may become rejoicingly happy! The happiest time in life is when we are hungry boys and girls—physically, mentally, spiritually, if only that hunger finds satisfaction in the proper way. The sad thing about it is that we sometimes try to satisfy our mental and spiritual hunger with the things of this world "that satisfieth not." Multitudes labor all their years for the meat that perishes, for the bread that cannot satisfy. There is nothing more pathetic in this world than the struggle of souls unsatisfied, toll-

ing and troubled and full of unrest, perhaps full of riches and honors; yet often the most wretched of men and women. And the hungry-hearted boys and girls, longing for something they know not, denied by their parents, hindered by their associates, by their environments, their own false notions, wrong habits, sins, struggling against seeming fate, refusing to receive the gift of God—fullness of life, peace, joy, the happiness that is independent of time and place and possessions. Jesus said: "These things have I spoken unto you that my joy might be in you and that your joy might be made full in yourselves." To have our joy made full in ourselves is the crowning bliss promised by the Master. To recognize that the "world passeth away, and the lust thereof" is the first step, which may mean only despair; but to recognize rejoicingly that "he that doeth the will of God abideth forever" is to enter into His joy, now and here, and have His peace, even the "peace of God that passeth understanding." Blessed are they that hunger, for they shall be filled—filled with what? Why, the "Peace of God, which passeth understanding, shall fill or keep your hearts and thoughts in Christ Jesus." (Phil. 4:7.) This same chapter in Philipians gives some practical directions as to how we may thus be filled, made happy, satisfied, and enjoy the abiding presence and peace of God: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things. The things which ye both heard and received and learned and saw, these things do: and the God of peace shall be with you."

The PRAYER MEETING

By SILAS JONES

THE FIRST THINGS OF THE GOSPEL. Topic, March 7. Acts 2:36-47.

The first thing we should teach the man who is not a disciple of Jesus depends on the (Continued on page 202.)

UNDER WHICH KING?

"The More Postum the More Food—The More Coffee the More Poison."

The president of the W. C. T. U. in a young giant state in the Northwest says: "I did not realize that I was a slave to coffee till I left off drinking it. For three or four years I was obliged to take a nerve tonic every day. Now I am free, thanks to Postum Food Coffee."

"After finding out what coffee will do to its victims, I could hardly stand to have my husband drink it; but he was not willing to quit. I studied for months to find a way to induce him to leave it off. Finally I told him I would make no more coffee."

"I got Postum Food Coffee, and made it strong—boiled it the required time, and had him read the little book, 'The Road to Wellville,' that comes in every pkg."

"To-day Postum has no stronger advocate than my husband! He tells our friends how to make it, and that he got through the winter without a spell of the grip and has not had a headache for months—he used to be subject to frequent nervous headaches."

"The stronger you drink Postum the more food you get; the stronger you drink coffee the more poison you get." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

W. G. Walker is pushing the work as state evangelist of North Carolina.

Dallas, Texas, will have a great meeting in March, led by J. Wilbur Chapman. It is a part of the four years' crusade to break all records in the March offering.

Leonard G. Thompson of Colorado has been visiting the churches in his wide parish.

A. O. Walker, Love's and, Col., enters into the year with every promise of great success.

Our Mexican mission workers in Monterrey have started a Chinese S. S., which is doing well.

L. C. McPherson reports fourteen conversions in Havana. The foreign field is fertile and attractive.

The Ohio C. W. B. M. is asked to raise \$15,000 for the centennial fund, and the secretary is working it up.

Churches that want good, plain, clear preaching, without clap-trap, will do well to address Ben. F. Hill, California, Mo.

J. E. Spiegel has entered upon his duties as evangelist for Mississippi. He will do good service on the firing line.

James Nichols, editor of The Christian Union, gave a lecture in University Place church recently on "The Lands of Sacred Story."

Miss Pauline Wambaugh, the popular singer and personal worker, goes from Kellogg to Iowa City, then to Sioux City, Iowa.

Dr. H. L. Willett was caught in the blizzard in Wisconsin, on a lecture trip, and hence could not fill his engagement at Cleveland with the Education Association.

Chas. H. Caton of Blandinsville, Ill., is highly spoken of by J. H. Wood of Shelby, Mo., and Bro. Wood knows what good work is.

S. M. Bernard of Boulder, Colo., is supported enthusiastically in his work. Pledges have been made to lift the last \$1,000 of debt.

C. C. Redgrave is giving stereopticon lectures on the work of the C. W. B. M. and never fails to interest and stir to greater activity.

The articles by J. J. Haley on first principles will appear every other week. They are attracting wide attention and favorable notice.

The Christian Temp'e, Baltimore, Peter Ainslie, pastor, gave \$175 for world-wide missions last year. They will seek to double that March 4.

J. W. Webb, Modesto, Calif., well known among the churches of the coast, will devote some time to evangelistic work. Address as above.

B. S. Ferrall conducts a mission study class with fine interest in his church at Buffalo. Dr. E. H. Long conducts a weekly teachers' meeting.

The ladies of the church at Champaign, Ill., gave a "Fete in Flowerland" in the church there, to assist in paying their pledge to the building fund.

The churches that have worked energetically and joyously at the offering for world-wide missions will reap a rich harvest, for the people are generous.

Mrs. L. G. Bantz, Missouri secretary C. W. B. M., sends us a neat twelve-page annual programme of the Union Avenue

Auxiliary, St. Louis. It is admirable and inspiring.

Rev. and Mrs. F. D. Power, with a party of about a dozen, sailed for Palestine Feb. 18th, on a three months' tour. Z. T. Sweeney will supply for Bro. Power in his absence.

John T. Stivers, evangelist, closed at Rocky Ford with 28 additions, and then went to La Junta, his home. From there he goes to Rifle, and wherever he goes he carries abundant ammunition.

The Central S. S., Denver, now numbers nearly 300, half of them young men and young women. A new baptistery and other improvements have been put into this fine building, costing \$600.

We have not done our full duty in the extension of the kingdom until we have done all that lies in our power, and then, in imitation of that primitive Christianity we seek to restore, gone "beyond our power."

We publish this week the S. S. lesson comments from the pen of Jas. N. Crutcher, the accomplished preacher and pastor. Bro. Crutcher is a grandson of Dr. L. L. Pinkerton, as well as the son of his father.

Harry K. Shields, Rochester, N. Y., is in the field as a singing evangelist. Greater harvests than ever are being reaped by our evangelists and a good singer more than doubles the power of the workers.

Some brethren who appear to be very much in earnest in declaring their allegiance to Christ, while at the same time betraying an unchristian spirit, would do well to study the Christ party whom Paul rebukes.

J. M. Van Horn, widely known throughout the brotherhood and one of our strongest preachers, has removed from Worcester, Mass., to Toronto, Ont. We are glad to have Brother Van Horn nearer the center of our brotherhood.

We see the announcement of a new book by our friend and brother, I. N. McCash, on "Ten Plagues of Modern Egypt." It is sold at \$1 by the Christian Union, Des Moines. Bro. McCash is the Iowa Anti-Saloon League superintendent.

The meeting of the Religious Education Association in Cleveland was well attended, and some most interesting and valuable discussions were had. Officers were elected for the ensuing year, and plans adopted for pushing state organization.

C. C. Rowilson, president of Hiram, is working hard to get others to work. He is perfecting the organization of his forces and more than pleased with the outlook. Hiram is a great stronghold. The president had an important meeting with his trustees in Cleveland last week.

R. H. Crossfield of Owensboro, Ky., and Mrs. E. J. Todd of Flora, Ind., assisted Vernon Stauffer in a meeting with fine results. Aside from the additions reported in another column, a number of young men will consecrate themselves to the ministry. This is fruitful and encouraging work.

P. A. Davy and wife, missionaries of the F. C. M. S., paid us a pleasant call last week. They are under appointment for Japan. Mrs. Davy's home was in Australia prior to her marriage. Bro. Davy sailed to the southern continent

and persuaded her to accompany him to his field on a bridal tour. They carry with them the prayers and best wishes of a multitude.

The Church Index of Topeka, Kan., is a four-page folder in its sixth volume. The editor is Charles A. Finch, one of the most substantial men in the ministry of the Disciples of Christ. The annual report of the First Christian Church of Topeka, given in the Church Index, makes a fine showing for 1905.

The Keokuk (Ia.) Daily Constitution Democrat has a fine notice of the unanimous call of M. J. Nicoson of Memphis, Tenn., to the Christian Church of Keokuk, Ia. Bro. Nicoson has been the efficient pastor at Memphis for three years and the people at Memphis regret to have him leave. Tennessee's loss will be Iowa's gain.

The Christian Century is represented by three men who are on the road a third or more of the time each. They bring in uniformly encouraging reports of the condition of the churches. The cause marches on, in spite of little eddies and upstream currents here and there. It is especially gratifying to find that the narrow, sectarian, bigoted attitude, no matter who assumes it, is repulsive to our ministers.

The Greeting, a neat little four-page paper, edited by Mr. E. E. Elliott, brings tidings of aggressive and prosperous work at Peoria, under the leadership of Harry Foster Burns and Lacy Parks Schooling. The attendance at the Central school continues to increase. We notice that Mr. and Mrs. Sidney Sutton and Sidney Sutton, Jr., are to move to Chicago and unite with the North Side Christian Church.

The work of the Second church at Bloomington, Ill., J. H. Gilliland, pastor, is moving steadily forward. Large audiences attend the services and additions are reported almost every Sunday. Bro.

A MATTER OF HEALTH

ROYAL



BAKING POWDER

Absolutely Pure

HAS NO SUBSTITUTE

A Cream of Tartar Powder, free from alum or phosphatic acid

ROYAL BAKING POWDER CO., NEW YORK.

Gilliland's services are in constant demand outside his own congregation. He is called upon to dedicate a great many of the new churches in Illinois, and his success in this field is no less phenomenal than in his own local work. He is a tireless worker and a great reader.

Every church in line March 4th!

Take a rousing offering to evangelize the nations of the earth.

J. M. Lowe is in a meeting with the church at Zeandale, Kan.

Victor Dorris is assisting the church at Elyria, O., in a meeting.

W. R. Jinnett has left Indianapolis to take up the work at Manila, Ind.

Evangelist J. Bennett is holding a meeting with the church at Gloucester, Ohio.

D. P. Shafer has resigned at Sullivan to accept a call to the church at Hubbard, O.

The church at Lakewood, Cleveland, O., is having a good meeting held by the pastor, H. M. Garn.

A. J. White and singer can hold a meeting at once, if desired. Address 225 Oakley Blvd., Chicago.

S. H. Bartlett of Cleveland, O., is assisting the church at Sugartree Ridge in a two weeks' meeting.

A large number of new Living Link churches are expected as a result of the approaching March offering.

There were 31 additions in the meeting held at Linden Heights, Columbus, O., by the pastor, L. A. Warren.

The West Madison Avenue Church, Cleveland, will begin a meeting February 25th, with J. E. Raum of Michigan as evangelist.

Make a special effort to have every member of your congregation give something for foreign missions the first Sunday in March.

P. J. Rice and S. S. Jones will conduct special meetings at the Austin Church, George A. Campbell, minister, beginning February 18th.

The meeting held by A. O. Henry at Bergholtz, O., resulted in 120 additions, 103 by baptism. The church now has a membership of 210.

J. Elwood Lynn closed a three weeks' meeting in his church at Warren, Ohio, with over one hundred additions. Miss Hanna was soloist.

The Bluffs Christian is a neat little four-page paper, edited by W. B. Clemmer, Council Bluffs, Ia. It shows enterprise as well as Christian earnestness.

Wanted—A "pastoral helper" who can (1) visit our homes, (2) lead our worship in song and (3) superintend primary department of Bible school. Address W. A. Moore, 32 N. E., Tacoma, Wash.

F. G. Tyrrell was in Ohio last week on a lecture trip, visiting among other towns Warren and Hiram. He dropped in to the conference of the Religious Education Association at Cleveland between trains.

J. L. Deming is in a meeting in a chapel at East Norwalk, O., a half mile from the Norwalk church, with splendid interest, and during the first nine days 22 were added, 21 by baptism. All will unite with the Norwalk church.

The Christian Agenda, published by the Central Christian Church of Marion, O., had a fine announcement of the C. W. B. M. Institute and service to be conducted by Miss Mary Lyons of Hiram, O. Miss Lyons has been the faithful and efficient state secretary and or-

ganizer of the C. W. B. M. for a number of years. She is recognized as one of the most capable Christian workers among the Disciples of Christ.

THE REVIVAL AT VINCENNES.

It is with great pleasure that I tell the readers of The Christian Century of the splendid revival that we have just closed at Vincennes. The meeting lasted for four weeks. The visible results of the meeting were 129 added to the church. Most of them were adults. Many of them were men. Some of the best citizens of our city came into the church. Of the number 81 were by baptism. The rest came from churches elsewhere and from other churches than our own. There were three Catholics that came in during the meeting. The audiences were uniformly large. The whole church worked. The music was in charge of our home talent. Prof. Hardman, of the Vincennes University, led the chorus.

The preaching was done by Austin Hunter, of Indianapolis. Every night for four weeks he continued to preach the Gospel. Not only did he preach the Gospel, but he preached it with great power. He preached it with great illumination and forceful persuasive influence. People were made to think and to act. No man ever preached for the writer with greater acceptableness to all concerned than did Brother Hunter. He brings to the pulpit much culture of mind and heart. He is a University of Chicago man, and a member of the Campbell Institute, but none of these things move him from the truth of the Gospel. On the contrary, his training in such an institution as the University of Chicago fits him for holding meetings in centers of learning. To the pastor who wants a strong and cultured preacher of the Gospel to hold a meeting, to such a one I say, get Austin Hunter, if you can get him. You will make no mistake in doing so.

William Oeschger.

HOW DOTH THE LOVE OF GOD ABIDE IN HIM?

"Where the Scriptures Speak We Speak."

But whoso hath the world's goods and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him?—I. John 3:17.

Modern charity is a product of Christianity. All hospitals, asylums and orphanages have their foundations in the Gospel. But the Church needs yet to learn and to teach the world that life is more than meat and the body than raiment—that the spirit is more important than the flesh. We are moved to tears and generosity by the sight of hunger, cold and sickness, but complacently pass by on the other side where India, China and Africa lie maimed by false religions and more than half dead in idolatry. If Dives was damned for withholding mere bread, what shall be our reward for refusing the Gospel to those whom modern progress has laid at our gates?

God is love. We can be saved only as the divine love is reproduced in our own hearts. Christ is our Savior only so far as he enlists us in the work of saving others. Instead of shutting up our compassion, lest it cost us something, we should seize every opportunity for giving it expression and promoting its growth. The wise disciple magnifies the March of-

fering for foreign missions. But what of the preacher and elder and deacon who will neither give aught themselves nor allow the flock over which the Holy Spirit has made them overseers to give and so grow in this grace also? This is worse than spiritual suicide; it is spiritual murder!

W. R. Warren, Centennial Secretary.

ENCOURAGING NEWS.

During the past two weeks the Board of Church Extension has received three gifts on the Annuity Plan: \$1,000 from a friend in Maryland; \$300 from a friend in California, and \$400 from Nebraska. For particulars concerning the Annuity feature of Church Extension, you should address G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

• • •

The receipts for Church Extension show a handsome gain in January of \$2,844.79 over January of 1905. The total receipts for January this year being \$6,052.76. The receipts for the first seven days of February, 1906, are \$1,483.56, a gain of \$1,413.49 over the first seven days of February, 1905. The gain from the churches is \$408.49.

• • •

Our Church Extension Board is on a fair way to reach their Million Dollars by 1909. The net gain for the first four months of this Missionary Year over the first four months of last year, is \$7,967.18. The net gain for January, 1906, was \$7,545.63. This is encouraging news for our Centennial Department in our Church Extension work.

BY ALL MEANS.

Shall Iowa and the brotherhood in Christ have a Rally Day for the Bible School work during April? By all means. The Bible School should not be the last in getting ready for the Great Gathering in 1909 at Pittsburg. The teaching of the young should be well up in front of the procession at that great gathering. Better methods, better work, larger results. These should be the watchwords for the superintendents and teachers of our land. The children for Christ. The School a Rallying place for souls. More of the Spirit of the Christ in our work, more of the knowledge of the Word in our hearts.

Sam. B. Ross.

Elliott, Ia., Feb. 16.

Let us all bear in mind that the approaching March offering is a part of the "Four Years' Campaign" which will close with the great Centennial Celebration in Pittsburg, 1909. What we do the first Sunday in March is an almost certain prophecy of the success of the whole four years' agitation.

When preaching your foreign missionary sermons remember that concrete facts are more convincing than generalities. Give the people the facts, the facts of missions. Facts tell. Facts convince. Facts warm the heart and generate interest.

Our National Convention has fixed the first Sunday in March as the day in our churches for foreign missions. Our people are expected to give on that day. This arrangement should be respected. If we all take steps together, we are simply invincible.

FROM THE FIELD

TELEGRAMS

Portsmouth, O., Feb. 19.—Harlow meeting closed to-night with 612 additions in six weeks—39 last invitation, 61 last day. Assistant minister at work. Plans for new building accepted. Nine hundred and thirteen additions for Harlow here in ten weeks.—Geo. P. Taubman, Minister.

Syracuse, N. Y., Feb. 19.—Herbert Yeuell here in great meeting; 20 to date. 17 to-day. Our downtown church a serious problem. Our people did not believe we could get audiences for meeting; Yeuell's lecture Saturday did the impossible—packed the church. One thousand men at Bastable Theater to-day. Nearly a thousand at women's meeting. Church filled every night. This city of 150,000 talking the meeting. Perry McPherson strong as singing evangelist.—Wm. D. Ryan, pastor; Herbert Yeuell and McPherson, evangelists.

Anderson, Ind., Feb. 18.—Sixty-three added to-day, 234 in seven days, 960 to date, 206 signed Endeavor pledge to-day. Crowds and interest never greater, and since first week never less. Let a grateful brotherhood praise the Lord with us, and pray for us. Brother and Sister Grafton are God's own faithful consecrated servants.—Chas. Reign Scoville and DeLoss Smith.

Hebron, Neb., Feb. 19.—Closed at Fairbury with 369 additions; 101 grown men, 135 grown women, 41 husbands and wives came together. Strongest church in state. Began at Hebron yesterday. R. A. Schell, pastor. Outlook good.—Wilson and Linit, Evangelists.

CALIFORNIA

Large Tent, 37th and Main, Los Angeles, Feb. 11.—Our meeting progressing nicely. Will leave a good "new church" with a located pastor, lot purchased, \$3,000, and lumber on the ground for building. Frank McVey, the colored singer, is with me now. I won't part with him again. We will return to Nebraska and Kansas some time in June. DeForest Austin, evangelist.

CHICAGO

Sheffield Avenue.—One addition by letter, Sunday, Feb. 18th. The work as a whole moves on encouragingly. There have been additions five Sundays out of six just past. . . . Our sympathy goes out to our pastor, Bro. Shaw, in the loss of his father, whose death occurred recently. A brief notice will appear later.

The Chicago Association of Christian Preachers were entertained at luncheon by the ladies of the Austin Christian Church. The menu was very fine. P. J. Rice of South Bend, Ind., who will assist the pastor, Geo. A. Campbell, in a meeting, was also present.

The paper of A. W. Fortune was on "Christ's Place in the Life of the Preacher." The paper was so good it was requested for publication in the Christian Century.

Evanston.—The Evanston Christian Church, corner Asbury avenue and Lee street, begins a meeting Feb. 25th. The

pastor, Mr. Ward, will do the preaching and Miss Mary Sundell, Sunday School Evangelist of the Chicago Christian Missionary Society, will assist in the visiting. Three cottage prayer meetings will be held this week. The excellent meetings held by these workers last year have not been forgotten, and a splendid feeling prevails among the hopeful members of the Evanston church.

South Chicago.—Two confessions yesterday; three by statement on the 4th. Attendance good, outlook hopeful.—T. L. Read.

First Church.—Dr. Willett preached both morning and night and there were two additions in the morning. The evening sermon was a lucid exposition of the third chapter of the Gospel of John.

Austin.—There were five accessions to the Christian Church at Austin last Lord's day.

Hyde Park.—The pastor, E. S. Ames, is preaching a series of sermons on the Gospel of Christ. Last Lord's day his sermon was "The Pure Gospel." Other sermons have been "The Simple Gospel" and "The Free Gospel."

Armour Avenue.—Please allow me to announce the efforts of board of trustees and pastor of Armour Avenue Christian church to collect pledges made by individuals and churches by Sunday, March 25th, as our first payment is due March 28th, 1906. Please send all moneys to Mrs. C. A. Curl, 2935 Armour Ave.—M. T. Brown, Pastor.

COLORADO

La Junta, Feb. 13.—We send glad tidings and greetings to the brotherhood, as

we have just closed the most successful meeting in the history of this growing city. We came to this work Oct. 1, 1905, and soon began to work and preach and plan for our coming meeting. We engaged Bro. J. F. Stivers as our evangelist, as this city is his home, and he had just held two successful meetings at Raton, N. M., and Rocky Ford, Colo. We opened our meeting Dec. 31st and ran for five weeks and two days, and great was the company that heard the Word. By letter, statement and confession we received 97 in all, 64 being by confession. It is truly a great victory for us, and many fine families have come into our fellowship. The church is greatly revived and the outlook is very bright. Bro. Stivers is a strong preacher of the Word, a fine Bible expounder, and truly loyal to the plea of the Christians. He is a forceful reasoner, sympathetic, tender, and draws men of mature years to hear him nightly. He filled my pulpit most acceptably for five weeks and pastor and evangelist worked together in perfect harmony. I take special delight in commending Brother J. F. Stivers to the brotherhood, and can assure all that he leaves church and pastor much stronger financially and spiritually. Through Bro. Stivers' appeal about \$300 will be added to our support, and all departments of work are prospering, and membership has been built up to 228. The church now is entirely self-supporting, and we predict that Brother Stivers will have many calls to hold meetings in all the land. May the blessings of God attend his labors most richly is the prayer of a host of friends.—A. L. Ferguson.

DR. PRICE'S CREAM BAKING POWDER

Dr. Price's Baking Powder supplies a pure, wholesome leavening agent, which makes the biscuit and cake of highest healthfulness at medium cost, and protects the food from alum, which is the greatest dietary danger of the day.

PRICE BAKING POWDER CO.
CHICAGO.

NOTE.—Alum baking powders are sold at ten to twenty-five cents a pound or a cent an ounce, but they render the food partially indigestible and unhealthful.

GEORGIA

Rome, Feb. 12.—I have been pastor at Rome now just six months. Interest here is growing and indications point to greater things in the future. Within the last three months we have raised \$150 on our church debt and have several unpaid pledges on remaining \$250. Within six more months we hope to be free and hold a dedicatory service.—E. G. Campbell, minister.

ILLINOIS

Carthage, Feb. 12.—We had a great meeting, all things considered. The M. E. people held revival meetings at the same time with a lady evangelist and the town has only 2,500 population. We had large audiences throughout and were fortunate in having Frank C. Houston as singer and helper. He is a fine leader for chorus work and a splendid soloist, as well as a strong personal worker. He has a voice of sweetness and strength, and his enunciation is splendid. We expect now to enter upon larger things. Brother C. J. Scofield is a great power in this community. * * *

Feb. 17.—You made a mistake in reporting our meeting here. We had 74 added, instead of 67 as you said in this week's issue. We have had additions at every service since meeting closed, even at prayer meeting. Our reception to the new members Thursday was a great affair; four added that evening, all heads of families.—J. M. E'am.

Rossville, Feb. 14.—The annual meeting of the Central Illinois Christian Ministerial Institute will be held in Arcola, April 10-11. An excellent program is being prepared and a good audience is expected. The program will appear later.—H. H. Peters, Secretary.

Decatur, Feb. 13.—The Temple work is prospering. There were four additions Feb. 4 and eight Feb. 11. Bro. F. W. Burnham is holding a good meeting with home forces at the Central.—J. L. Thompson, Minister.

Pittsfield, Feb. 14.—Thirty-four additions here and crowds something great. Asked all members to stay at home to-night; they did; still people turned away.—H. A. Davis.

DeLand, Feb. 12.—The people of this community have just been enjoying a week of lectures by Harry G. Hill of Indianapolis. Mr. Hill lectured to us about two months ago on "One-Sided People," and the audience was so delighted with the man and his message that arrangements were shortly made to have him return and lecture for a week. This week's work has even raised him in the opinion of all and shown him to be a greater lecturer than the first lecture indicated. Situated as we are in the midst of a great Chautauqua circuit, the people here are acquainted with the kings of the platform. They have measured Mr. Hill by such men as Col. Ham and Robert McIn-

tyre, and placed him in the front rank. The community that secures Harry G. Hill for a lecture or a series of lectures can confidently assure themselves of a great treat.—W. T. McConnell, Minister Church of Christ.

Rantoul, Feb. 12.—Have never reported our work here and feel like doing so now. I commenced my labors August, 1904, and since that time have been privileged to receive 98 by baptism, 32 by letter. Also 25 in a meeting held at Alvin, Ill. The church here is united and progressive. Parsonage built and paid for, value \$2,200; individual communion adopted, Junior and Senior Endeavors organized, both doing splendid work. We need a new building badly to accommodate our growing work. I feel grateful indeed to God and proud of my fellow laborers here. The Century grows in power and is ever a welcome visitor. Am not ashamed to pass it on to my ministerial friends.—Charles Bloom.

Toluca, Feb. 12.—One received by letter yesterday.—S. P. Telford, Pastor.

Pontiac, Feb. 12.—Four baptisms recently. We have averaged two additions each week at regular services since dedication. Good opening here for lady stenographer.—Wm. G. McColley.

Ipava, Feb. 17.—We are having a good meeting here. Nineteen confessions so far. H. A. Northcutt is the evangelist.—Charles E. McVay, Song Evangelist.

Danville, Feb. 17.—W. F. Shearer

closed a twenty six days' meeting at the Third church last night, with 61 added. In clearness and in aptness of illustration, Shearer has few superiors. People who come into the church under his preaching know what they are doing.—S. S. Jones, Pastor.

Shelbyville, Feb. 16.—John W. Marshall and Edward O. Beyer closed a five weeks' meeting with us last Sunday night. We have held longer meetings and had more accessions, but no meeting for many years so revived the church and stirred

CHURCH-WORKER'S'

FREE BOOK
OF
MONEY RAISING
PLANS.

"HOW TO RAISE MONEY"
is the title of a valuable, instructive book just published, explaining many new and successful plans for raising sums of money, from \$8.00 to \$200.00, quickly and easily WITHOUT INVESTMENT, for CHURCHES, SCHOOLS, AID SOCIETIES, CHARITY or ANY OTHER purpose. This book is sent Absolutely Free, postage prepaid, to interested persons. Address: Wisconsin Mfg. Co., Dept. 261, Manitowoc, Wis.

SEND FOR IT TODAY.

Bargain Rate to California and the Northwest

Daily, February 15 to April 7
via the Rock Island

\$33.00 from Chicago to Los Angeles, San Francisco, Portland, Tacoma and Seattle.

Tickets good in Free Reclining Chair Cars or in Pullman Tourist Sleepers on payment of berth rate.

The Rock Island offers two good tourist routes to the Pacific Coast. Daily thru service from Chicago and from St. Louis, both ways, on and after Feb. 15

Illustrated California book and full details of rates and service upon request.



JOHN SEBASTIAN, Passenger Traffic Manager
Rock Island System,
CHICAGO.

SPECIAL NOTE.—Very low one-way rates to Old Mexico during same period. This is something new—an unusual reduction.

Subscribers' Wants.

Our subscribers frequently desire to make known their wants and announce their wares. We open this department for their benefit. Rate is fifteen cents per ten words, cash to accompany order. Address "Subscribers' Wants," Christian Century."

Wanted—Five or six good ministers for South Dakota pulpits. Write A. O. Swartwood, Miller, S. D.

Weak Kidneys

It is of but little use to try to doctor the kidneys themselves. Such treatment is wrong. For the kidneys are not usually to blame for their weaknesses or irregularities. They have no power—no self-control. They are operated and actuated by a tiny shred of a nerve which is largely responsible for their condition. If the Kidney nerve is strong and healthy the kidneys are strong and healthy. If the Kidney nerve goes wrong you know it by the inevitable result—kidney trouble.

This tender nerve is only one of a great system of nerves. This system controls not only the kidneys, but the heart, and the liver, and the stomach. For simplicity's sake Dr. Shoop has called this great nerve system the "Inside Nerves." They are not the nerves of feeling—not the nerves that enable you to walk, to talk, to act, to think. They are the master nerves and every vital organ is their slave. The common name for these nerves is the "sympathetic nerves"—because each set is in such close sympathy with the others, that weakness anywhere usually results in weakness everywhere.

The one remedy which aims to treat, not the kidneys themselves, but the nerves which are to blame, is known by physicians and druggists everywhere as Dr. Shoop's Restorative (Tablets or Liquid). This remedy is not a symptom remedy—it is strictly a cause remedy. While it usually brings speedy relief, its effects are also lasting.

If you would like to read an interesting book on inside nerve disease, write Dr. Shoop. With the book he will also send the "Health Token"—an intended passport to good health. Both the book and the "Health Token" are free.

For the free book and the "Health Token" you must address Dr. Shoop, Box 5302 Irvine, Wis. State which book you want.

Book 1 on Dyspepsia.
Book 2 on the Heart.
Book 3 on the Kidneys
Book 4 for Women.
Book 5 for Men.
Book 6 on Rheumatism.

Dr. Shoop's Restorative

Dr. Shoop's Restorative Tablets—give full three weeks' treatment. Each form—liquid or tablet—have equal merit. Druggists everywhere.

the community. There were 60 additions to the church, of which number were 45 were conversions. The meeting has left the church in good spiritual "trim," and the people of the community seem to feel that the church has taken a step forward. We now have a membership of about 600 and the church is in better shape than it has been for years.—L. H. Otto, Minister.

Eureka, Feb. 16.—The Bible classes, conducted during the past few days by Marlon Stevenson, superintendent of the state work in Bible schools, have been well attended and the results have been most encouraging. The experiment has proved a success in every way.

INDIANA

Bloomington, Feb. 15.—Our meeting led by the Brooks brothers has been in progress a little over one week. We have one hundred and thirty-four additions.—A. Atwater, Minister.

Columbus, Feb. 12.—Have just closed a good meeting at New Hope church.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 804-31 Carney building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

near Columbus, Ind., with 35 additions.—W. R. Jinnett, Minister.

Gifford, Feb. 12.—This is a new field. Meeting a week old. Eight confessions last night. Meeting continues.—R. M. Marshall.

INDIAN TERRITORY

Ada, Feb. 8.—We began work at Ada, Indian Territory, the first Sunday in January. Have had four accessions to the church. A large number of the church people came in on us the other evening, and completely surprised us, and in departing left us several dollars' worth of the "substantials of life," which very much rejoiced the hearts of the new pastor and wife. We find here an energetic, earnest band of Disciples, and we feel that the Ada church has a great future.—F. Douglas Wharton and Wife.

IOWA

Clarion, Feb. 16.—The church in Clarion is taking on new life. The Juniors have lately been organized under competent leadership. The Endeavor Society will use Friday evening of each week for its social work in an effort to secure new members. A Baraca and Philathea class is being organized with good prospects. Much new material is coming into the Sunday school and we are all encouraged. Two weeks ago the attendance was the largest in the history of the school. These new members are coming to us not by contests, but by individual personal work. We are preparing to enter the April Simultaneous Campaign.—S. M. Compton.

Woodbine, Feb. 14.—Two additions by baptism last night. We are now getting ready for the simultaneous campaign in Bible school work.—B. Franklin Hall, Minister.

Clinton, Feb. 13.—This city is in the midst of a union evangelistic campaign, which promises much good. The city has been divided into prayer meeting districts, fourteen in number, in each of which a cottage prayer meeting is being held on Wednesday of each week. This prayer meeting will be held until the last of March, when special evangelistic services will begin in all the evangelistic churches. In the evangelistic meeting each religious body is left free to conduct its own meeting. The outlook now is most promising.—Victor F. Johnson, Minister.

KANSAS

Agra, Feb. 12.—The series of meetings beginning Jan. 7 at this place closed Feb. 4 with 57 additions, 34 by confession, 5 by letter, 8 reclaimed and 10 from other churches. Besides the increase in membership to the church, of which number 45 done in a material way. Brother Dowe,

The Value of Charcoal

Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. Bell Co., Hillsboro, O.

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P. C. MADISON, M. D.

The Blind Made To See

Mrs. A. E. Kaufmann, 6711 Union Ave., Chicago, had been condemned to a life of blindness by some of the best oculists in the country, in fact not a single one of them would promise any sight whatever for her. To-day she is cured. The

The Madison Absorption Method

will do the same for you if your eyes are affected with any trouble whatever. If you see spots or strings, beware of delay, for delay means blindness. Cross eyes straightened without the knife by a new method which never fails. Write for my latest book on the eyes which will be sent FREE. A postal will do—Write to-day.

Suite 272, 80 Dearborn Street, CHICAGO

in addition to being an orator of much power, is a logician whose sincerity the most sceptical must acknowledge. We heartily commend him to any church whose members are getting sleepy, for at the first sound of his voice they will find themselves bolt upright and awake. May his power increase.—J. W. Guerin.

MISSOURI

Kansas City, Feb. 13.—Ten additions to Hyde Park church since last report, 1 by confession, 1 by letter, 42 added since Oct. 8th. Bible school enrollment now 284, with 225 present yesterday. We are reaching for 400 this year. Will use entire month of April rallying our school. Our resourceful and enterprising superintendent, H. H. Borgman, is publishing a weekly bulletin in the interest of the school, called "Rays of Sunshine." Have 32 members in Teachers' Training Class, with about as many more who come and listen.—Louis S. Cupp, Pastor.

NEW YORK

Auburn, Feb. 11.—Our meeting is now one week old, with fourteen additions, thirteen by confession; eighth added in regular services since last report.—D. Raymond Goodrich, Clerk.

Buffalo, Feb. 15.—Two more added here, one by primary obedience. A delightful visit from Brother Ranshaw of Cincinnati, O., last Lord's day. The Forest Avenue church is in a good meeting.—B. S. Ferrall.

OHIO

Warren, Feb. 11.—Two great services to-day, with 23 additions, concluded a three weeks' meeting conducted by our minister, J. E. Lynn, in which 110 per-

sons were added to the church, all but 19 being baptisms. Miss Ida Mae Hanna of Cincinnati rendered most effective assistance in gospel song. As a sacred soloist she has few superiors among us. Bro. Lynn preached the truth in a most convincing manner that brought conviction to listening souls; the choir and congregation worked faithfully and harmoniously, and the result has been one of the most satisfactory meetings ever held here. Large audiences every night. We expect to add many more from week to week in the regular Lord's day services, at which the invitation is always given.—C. G. P., Church Clerk.

Hamilton, Feb. 14.—Wesley Hatcher took charge of the work here last May. Good work is being done in all departments; 89 have been added to the church. Sunday school enrollment has been increased from 200 to 475, including the Cradle Roll. Our school won a banner in a contest with the Springfield, Ohio, school. We are now in a contest with the Fergus Street, Cincinnati, school. Senior C. E. has recently organized a mission study class with an enrollment of 22. Junior C. E. is wide awake and has a membership of 70. C. W. B. M. Aux. has nearly doubled its membership and has organized a mission study class. More than \$1,300 has been paid into the various treasuries of the church the last three months. Quarterly mass meetings are held, at which reports are given from every auxiliary to the church.—Mrs. Bert Howard.

East Liverpool, Feb. 13.—Our meeting of 21 days closed last Wednesday. We have had thirty-six additions, twenty-four of them by confession. The church is revived. We have had more conversions than additions. New impetus has been given to Sunday school and C. E. work. An Intermediate C. E. Society has been organized with 30 members.—E. P. Wise.

Paulding, Feb. 14.—Two more men, heads of families, this week since the meetings closed. This makes 79 since Jan. 7th, 75 by baptism. The congregation by a practically unanimous vote decided to undertake the building of a new church. This is a most important step. There have now been 110 additions to the church at Paulding in the last eight months.—J. P. Myers, Minister.

Hamilton, Feb. 17.—The meeting at the Lindenwald Church of Christ closed Sunday, with 42 added to the church, 30 by confession and baptism. L. O. Drew, the evangelist, has gone to Muir, Mich., to hold a meeting.—W. H. Hedges.

Glouster, Feb. 17.—Twenty added in four days; cannot seat the people. This is a fine church, with a fine parsonage and no pastor. Never met better people.—Evangelist J. Bennett.

Niles, Feb. 14.—We had four more additions last Sunday. One by statement and three by confession.—D. D. Burt, pastor.

TEXAS

Palestine, Feb. 8.—Our new building is nearing completion. We hope to dedicate some time in March.—L. D. Anderson, Minister.

Obituary.

Notices under this head will be inserted at the rate of five cents per ten words or fraction thereof. Cash must accompany notice.

After 14 Years

Terrible Case Cured Painlessly with Only One Treatment of Pyramid.

Free Package in Plain Wrapper Mailed to Everyone Who Writes.

"I have been a terrible sufferer of piles for fourteen (14) years, and during all this time you can have an idea of how many kinds of medicine I tried. But I found no relief whatever. I felt there must be something that could cure me without having to undergo an operation which might kill me.



"Now, after trying but one treatment of your 'Pyramid,' I am free, free to tell all sufferers of this dreadful disease to try this medicine—the Pyramid Pile Cure. It will cure when all others fail. Sincerely yours, George Braneigh, Shellburg, Pa."

Anyone suffering from the terrible torture, burning and itching of piles, will get instant relief from the treatment we send out free, at our own expense, in plain sealed package, to every one sending name and address.

Surgical operation for piles is nerve-racking, cruel, and rarely a permanent success. Here you can get a treatment that is quick, easy to apply and inexpensive, and free from the publicity and humiliation you suffer by doctors' examination.

Pyramid Pile Cure is made in the form of "easy to use" suppositories. The coming of a cure is felt the moment you begin to use it, and your suffering ends.

Send your name and address at once to Pyramid Drug Co., 13714 Pyramid Building, Marshall, Mich., and get, by return mail, the treatment we will send you free, in plain, sealed wrapper.

After seeing for yourself what it can do, you can get a regular, full size package of Pyramid Pile Cure from any druggist at 50 cents each, or, on receipt of price, we will mail you same ourselves if he should not have it.

CANCER

Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist. 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs.

DR. E. O. SMITH, 2806 CHERRY ST., KANSAS CITY, MO.

Mrs. Uptowne: "You say your grandfather is over eighty? Why, he's an octogenarian!"

Norah: "Shure, an' he ain't anything iv th' koinid. He ates mate an' things jist the same as we does."

Remarkable Success—Cancer of the Cheek Cured by Anointing with Oil.

Ainger, Mich., June 6.
Dr. D. M. Bye Co., Indianapolis, Ind.
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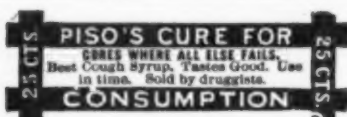
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WASHINGTON

Elma, Feb. 14.—Meetings closed in Vancouver, Wash., on 11th. Bro. A. D. Skaggs spoke one week, with six added. My meetings followed, with 15 more, 21 in all. I close my evangelistic work under state board of Western Washington at the end of the Elma meeting, which began on the 12th. Will begin on first Sunday in March as pastor at Vancouver, Wash.—Harvey Hazel.

WISCONSIN

Richland Center, Feb. 14.—Closed a fine meeting here last night with 51 added and Bro. McCarthy called for his third year. We were invited to return next fall and hold them another meeting. Church is united and happy. We begin next meeting in Missouri next week.—Lawrence Wright, Des Moines, Iowa.

INTERNATIONAL LESSON SERIES

(Continued from page 195.)

man. The successful teacher is careful to ascertain the spiritual condition of those whom he would instruct. The instruction that is adapted to the mature mind is not suitable for the mind of the child. The approach to the defeated and disheartened is not the same as that to the proud and self-righteous. The difference between the honest man and the dishonest one is recognized. The unclean life is not treated as the clean. But, though they work under different circumstances and employ different methods, all Christian teachers have one end in view, and that is to make men see that Christ is the rightful Lord of every life. This was the aim of Peter on the day of Pentecost. He spoke to believers in the Old Testament. He showed them that the logic of their belief in the ancient revelation compelled them to accept Jesus as their Messiah. The missionary in Africa or China may not begin where Peter began, but he will come to the same conclusion and call on his hearers to receive Jesus as Lord.

Repentance follows as a natural consequence of belief in Jesus. Of course, the Jews who had anything to do with the death of Jesus were in great distress when they learned that he was their Messiah. It could not have happened otherwise than they should abhor a crime so atrocious. The revulsion of feeling was complete when they were informed of the forgiving love of Christ. They could no longer cherish the motives which led to the crucifixion. They chose to have the mind of Christ rather than that of their envious and selfish leaders. Any man will recognize the incompleteness of his life, its misdirected energies and wrong motives, when once he sees the life of Jesus in its perfection. Unless he deliberately chooses the evil rather than the good, he will immediately reject the motives that conflict with the word and example of Jesus and accept without reservation the Christian principles of conduct.

Next in order is obedience. This is not something distinct from what has gone before. As revulsion of feeling with respect to low standards of conduct that have guided the life follows naturally the vision of the Christ life, so obedience follows the adoption of new motives. Faith and repentance without obedience are unthinkable. In baptism we announce our acceptance of the salvation offered in Christ and pledge ourselves to the life of service to which he calls us. Baptism gets its significance from Christ. To study it before we know him is to misunderstand it and him. If we know him, then we know the purpose of his holy ordinance.

"God helps those who help themselves." He does better than the old proverb teaches. He helps us to help ourselves. God found us before we found God. But having been found of God, we may expect the divine help in a fuller measure to follow the glad acceptance of him whom God sent to find us. Hence we are not surprised at the promise of the Holy Spirit to obedient believers. If the life of discipleship is so important as it is represented to be in the New Testament, and if human nature is as weak as we believe it is, then certainly it is not strange that God should promise aid to those who take upon them—assume the obligations of the Christian profession.

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(Concluded from page 192.)

their brethren at this critical time, not do? Brother Jordan and the other preachers in the first district and Bro. David Wolf have entered this important field with confidence in the support of their brethren. We not only hope, but trust that this confidence will be fully justified. Let isolated Disciples who read Brother Jordan's earnest message above send him drafts of good size to insure the success of this important work. We will be glad to receive any amounts sent to this office and report them to Brother Jordan, the district secretary, or Dr. J. T. White, the Christian physician who is interested in this great enterprise at Freeport.

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things of the gospel? Yes, there is the prompt endeavor to put into practice the principles that have been professed. Fuller knowledge is needed, hence the convert associates with those who can instruct him. He becomes a teacher of those whom his knowledge will benefit. He tries to save others and in so doing saves himself. He does not wait for others to extend the hand of brotherly kindness to him, he greets them with the fervor of strong faith. In a word, he learns all he can about the Christian faith and he uses like an honest man what he learns.

MISSIONARY RALLY AT HANNIBAL, MO.

The Foreign Missionary Rally at Hannibal Feb. 15 was a good one, although the attendance was not what it should have been. The church entertained all visitors and the genial minister, Levi Marshall, made every one welcome.

Besides A. McLean and Dr. Drummond, the following took part in publicly discussing and praising the missionary privilege: Dr. A. P. Buxton, Christian University, Canton; Dr. Carl Johann, Christian University, Canton; Walter Jordan, Quincy, Ill.; L. G. Huff, La Harpe, Ill.; J. H. Wood, Shelbyville, Mo.; W. E. Spicer, Pittsfield, Ill.; C. O. MacFarland, La Grange, Mo.

Others in attendance were: E. J. Lamp-ton, Dr. Keith, Louisiana, Mo.; O. P. Shrout, Palmyra; W. N. Wisherd and wife and G. W. Ehrhardt, Quincy, Ill.; Mrs. Grant, Woodland, Cal. Mrs. Grant is one of our great women. She was in the first faculty of Christian College, this state, was among the first teachers of an academy at Eureka, Ill., which afterwards became a part of Eureka College, while her husband was among the faculty at the first session of Christian University. Mrs. Grant is making what she expects will be her last visit to the scenes of her youth, seeing friends and relatives at Canton, Columbia, Hannibal and Palmyra, Mo.

From Hannibal Brother McLean and Dr. Drummond came to Canton for a night session, returning to St. Louis at midnight. No easy work, but work that pays. If the \$300,000 is not in by next Sept. 30, one thing is certain, there can be no blame attached to those who are working as these two men.

Canton, Mo.

B. H. C.

You will not be able to go through life without being discovered; a lighted candle cannot be hid. There is a feeling among some good people that it is so wise to be reticent and hide their light under a bushel. They intend to lie low all the war time, and come out when the palms are being distributed. They hope to travel to heaven by the back lanes, and skulk into glory in disguise. * * * Rest assured, my fellow Christians, that in the most quiet lives there will come a moment for open decision. Days will come when we must speak out, or prove traitors to our Lord and his truth. * * * You cannot long hold fire in the hollow of your hand, or keep a candle under the bed. Godliness, like murder, will out. You will not always be able to travel to heaven incog.—Spurgeon.

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